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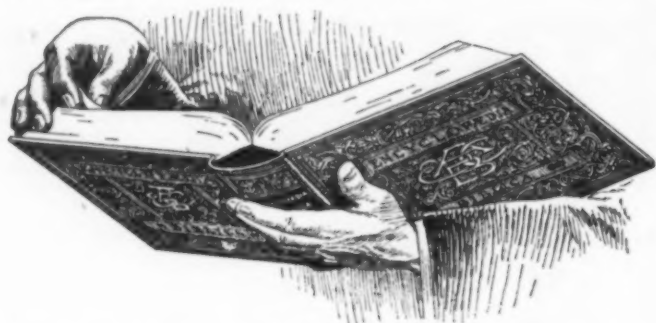
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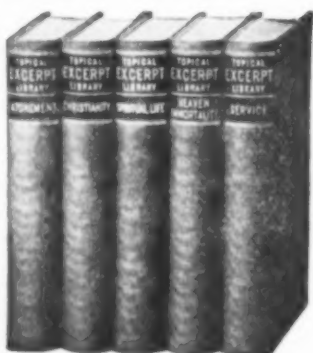
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THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR

HERBERT L. WILLETT, CONTRIBUTING EDITOR

The Supremacy of Christ and the Spiritual Life

OF PROFOUND SIGNIFICANCE TO THE DISCIPLES OF CHRIST IN THEIR TASK OF CONSTRUCTING AN INNER WORLD OF SPIRITUAL LIFE IS THEIR HISTORIC PROPOSE TO MAKE CHRIST THEIR SUPREME AUTHORITY, HIS MIND THEIR SUPREME REVELATION, AND HIS WILL THEIR SUPREME LAW.

From the beginning the Disciples have set the supremacy of Christ in the forefront of the ideals they hoped to realize.

Their thinking ran in about this logical order:

1. The denominational order of things in Christendom is sinful. Christ's Church should be one.

2. The way to unity is to go back to the apostolic Church and restore the unity that their prevailed.

3. The principle of unity in the apostolic Church was personal attachment to Jesus Christ and allegiance to him. He was all and in all. It was his spirit that quickened their hearts; it was his words they treasured as revelations from God; it was in his person that the Father was unveiled; his unfinished work became their program, and the hope of seeing him again comforted and inspired them in times of distress and in the hour of death.

But such relationship to Jesus is, obviously, a spiritual relationship. It lifts the whole problem of unity into the sphere of the moral and spiritual, for it is in this sphere and only in this sphere that Jesus assumed authority. Not only did he not claim authority in any other sphere, but the apostolic Church at no time appealed to his authority to define its action in any other sphere. Guided by his spirit the primitive disciples developed their own thought-life and their own organization.

Time and again their discussions and contentions would have been easily composed if they could have appealed to some authoritative instruction of their Lord. But we do not find them doing so.

Their Master had not fastened upon them a particular theology—he was in bigger business than that. He had not drawn up for them the plans and specifications for organizing the Church—his mission was to create in his disciples a Life that could be trusted to work out its own forms of organization.

* * *

It is by the clear apprehension of the moral nature of Christ's authority that we Disciples of Christ should be enabled both to avoid the errors of our past and to discover a depth and seriousness of meaning in our familiar ideal which few if any of our teachers have interpreted to us, and of which, certainly, our own souls have not been vividly aware.

The outstanding error of our Disciples history consists in this, that we have rushed into an institutional application of our principles without first establishing them in our inner spiritual life. This, as we have seen, is true of our ideal of Christian unity and of our ideal of restoring primitive Christianity—both of them spiritual principles primarily, whose outward realization and value depend upon their being first taken as structural principles of a personal inner life of the soul.

The same error has befallen us in our application of this principle of Christ's supreme authority. We have utilized it to give dynamic to our arguments for certain externals of religion—the polity of the Church, the administration of the Lord's Supper and the mode of baptism. But all these, and all such, are matters upon which we have not the slightest record that the authority of Christ registered itself. On the contrary, from the record, taken as a whole, it would seem to be clear that it was our Lord's divine purpose to leave all such considerations to the free, unconstrained outworking of the Christian experience guided by the Holy Spirit.

It was clearly his purpose that the disciples to whom he had imparted his life-secret should constitute a social fellowship, an organic body, a Church. But he gave no legislation for the conduct of such a Church.

It was clearly his will, as expressed in his parting Commission, that his Church should impart his life-secret to all mankind and baptize, that is, induct into the fellowship of their

body, all who accepted their teaching. He commanded baptism, but he did not interest himself in the particular physical mode by which this baptism should be administered.

And as to the Lord's Supper, he showed his disciples how they might, if they were prompted with love for him, keep trust with his spirit by eating bread and drinking wine in memory of him whenever they were gathered together. A beautiful and almost unique feature of the Lord's Supper is that it rests not upon the foundation of a command of Jesus, but upon a singularly delicate suggestion of his, to which the Church has responded, of her own initiative, with a rite increasing in meaning and beauty and helpfulness as the day of her Lord's appearing draws nigh.

It needs to be reaffirmed constantly, and with boldness, and in clean-cut, unambiguous words, that the realm in which Christ manifests his authority is not the theological or scientific realm, nor the ecclesiastical or institutional realm, but the realm of the moral and spiritual life.

In the realm of the moral and spiritual life he is supreme.

He is the Lord of the conscience!

Where conscience conflicts with his will, his revelation, there is unrest of soul until his will is accepted, and when his will is accepted conscience and all the inner life are transformed.

* * *

Have the Disciples of Christ ever adequately realized that in pleading for the supremacy of Christ in Christendom they were dealing with a principle that struck so deep into personal life? That in committing themselves peculiarly to his sole authority they could not meet their Lord without shame unless they brought with them a spiritual and ethical character superior to those other Christians who, by hypothesis, do not make Christ supreme?

It is a glorious plea, this ideal of Christ's supremacy.

But it is an immeasurably solemn responsibility for those who proclaim it!

Do we Disciples make Christ supreme in our lives and in our fellowship in any sense in which Methodists, Presbyterians and others do not? Have we discovered and put into practice a spiritual law of his which others have disregarded?

Do the Disciples take the moral insights of Jesus more seriously than does the rest of Christendom? Do we represent a more spiritual principle than others? Are we described by the world as the Friends are described, as Tolstoi is described, as many leaders of modern social ideals are described—as those who are with distinctive purposefulness endeavoring to put into practice the laws by which Christ lived?

Is there any peculiar affinity between the Disciples' movement and, say, Miss Jane Addams? She is striving to obey Christ, to live up to his laws of personal and social well-being. She takes Christ's ethics radically. Does she, do we, feel any parallelism of purpose?

As a people have we had an authoritative solving word to say in the conflict of labor and capital?

Has our century of loyalty to his authority developed within us such a character that we are looked to in the present world-crisis for a commanding word of peace?

These questions are not asked with intent to bring reproach upon us, but to suggest the way that lies open to us, whatever our past failure, if we are in earnest to make Christ supreme in our lives and in the world.

This ideal of ours is a profound spiritual ideal. It has to do with theological doctrine and ecclesiastical order only in a secondary sense, if at all. But it applies directly to our inner life, the sphere of character and insight and motive and satisfaction of soul.

The world is impatient with the bickering of those who claim Christ's authority for this and that device of Church organization and ritual.

But the triumph of Christ waits until he shall find a people to realize the Disciples' historic ideal of making him supreme in their lives.

Mission Scouting in South America

BY S. G. INMAN.

In the statement concerning "The Commission on Latin America" of the Disciples of Christ, published on The Woman's Page a few weeks ago, mention was made of the South American trip of S. G. Inman. Mr. Inman kept a careful diary of his long journey which will probably be published in book form at an early date. In the meantime, this brief account will be of interest, especially to the members and friends of the Christian Woman's Board of Missions.

SAILING from New York the latter part of February, 1914, under the spell of the wonderful St. Louis meeting of the Men and Millions Movement, I had two weeks in the little island of Porto Rico, one of the most fertile and thickly populated places on the globe. Here one finds Uncle Sam in the laboratory, working out the Colonial problem. While one who has lived with the Latins a long time rather feels like quoting to our uncle the caution of Kipling about the man who tried "to hustle the East," as he sees how the government is pouring out its resources to teach the people English, and speed them on their road to development; yet he certainly cannot but be astounded at the progress of the island since 1898, and feel all kinds of thrills of patriotism when he sees the great work of our public schools, sanitary commissions, and agricultural experts.

THE WORK AT PORTO RICO.

Our own body of workers in Porto Rico are carrying their part of this program of progress in a most admirable way. I never saw a group who were more anxious to give themselves entirely to this work. While I was there, they went over the program of activities in a most careful and scientific way, inviting the experience of experts from the outside, to see if these activities, especially that of our orphanages, could be made to serve better in the rapidly changing environment. It is a great thing to see our workers taking from the government, the public schools, other missionaries, and wherever they could find it, help for making everything expended count for the most.

One can not help noticing the wonderful change as he goes from American Porto Rico to English Jamaica. In the one, white duck is the prevalent dress, for its comfort; in the other the clothes are black, for that is dignified. In Porto Rico they were going through a brief period of "hard times" but every one was optimistic. In Jamaica the "hard times" was chronic and no one expected much better for the future. I was much surprised to hear many of the leading citizens, not Americans, but English or of English extraction, speak of how desirable would be annexation to the United States, the newer country, and the one that takes all their exports.

IN JAMAICA.

Our work in Jamaica, while small, stands well among the people. Our church in the city of Kingston is on a prominent street, and well attended by a good class of people. Our chapels in the country districts are splendid buildings, which say to the community in no uncertain tones that we are there as a permanent force for righteousness. Our missionaries told me that our native men are superior in education to those of any other church there. The work among ignorant, superstitious negroes is exceedingly difficult, and the industrial school, which they have been calling for, and other equipment which will aid the people in solving their awful economic problems, should be promptly furnished.



Mr. S. G. Inman

From Jamaica, I went over to see what James Bryce calls "the most wonderful liberty man ever took with Nature." Much has been written about the canal, but nothing ever will be written that can give one an adequate idea of this greatest of the world's achievements. You must see it, to get its message. An American comes away from it a living, breathing Fourth of July. There is only one thing that saddens, and that is to think that after we have done such wonderful material things for the zone and for the whole little Republic of Panama, from killing her mosquitoes to organizing her a strong financial system, yet we have done practically nothing for the spiritual life of the Spanish speaking population, nearly half a million people. In Panama City there is one Methodist church where services and a little school are held in Spanish, with two American ordained missionaries and one Spaniard. These workers hold services also in a rented building in Colon—a work just begun. And this is all, for the whole Spanish speaking population of the republic, including the part controlled by the United States. When one thinks of the constant procession of the world's people that will be going through here, he remains appalled at this neglect of the Christian Church.

TOWARD THE SOUTHERN CROSS.

As the good ship "Huaseo" turned her nose toward the Southern Cross, and we found ourselves out in the great Pacific, it seemed as if we were bidding goodbye to all that was dear, and striking out for an unknown land. But in the city of Lima, standing on the main plaza, watching the exciting groups discussing the latest turn in the revolution, and beholding on one side the great cathedral in which the bones of Pizarro rest, and on the other the portico from which San Martin declared the death of Spanish rule in America—here we were as much at home, as in good old Mexico itself. And to add still more to the home feeling, there was the good old

southern hospitality dispensed me by our United States minister, the Hon. Benton McMillen (alumnus of Transylvania, ex-Governor of Tennessee and loyal Disciple) and his charming wife and daughter. The missionaries of the South American Evangelical Union and the Methodist Episcopal Church, the two bodies working in Peru were most cordial, not only in assisting me in my study of conditions, but urging us to come to this great needy field, and help them cover the two-thirds of this great nation that has not yet heard the simple gospel. No country I have visited has seemed to be so lacking in leadership, in every department of life, political, educational, spiritual, as Peru, and the more one studies the question, the more hopeless it seems, without we give them the one and only thing powerful enough to remake a people like this—the gospel of Christ.

MISSION WORK IN CHILE.

The contrast in getting into Chile is very great. Here one finds a hardy people, determination in their faces, and purpose in their movement. They are proud indeed of their war record (which certainly is a good one) of their army and navy, of their growing dominance of the Pacific, and their political stability. The peon or "roto" as he is called here, has little of the brow-beaten, hopeless expression so common among the lower classes in Mexico, nor are the church doors and railway stations crowded with beggars. Yet Chile has her political and economic problems, and while I was there the rumblings of a "bread war" were heard. The Roman Church, while losing power as a spiritual force, is gaining daily as a political force. It is of course the State Church and receives about one million dollars, Chilean, annually from the government for its support.

The Presbyterians and Methodists have strong work in Chile, and yet outside the big cities, Santiago, Valparaiso, Concepcion, etc., the field has hardly been touched. Caste is very strong, and as missionary work began with the lower classes, it has not been able to get a hold of the more educated, yet the "Instituto Ingles," where I was entertained in Santiago, has its patronage from the very best families of Chile. While it is a Presbyterian school, it is practically self-supporting, and though requiring all the pupils to take Bible study and attend the devotional hour, it does not press the pupils to become church members. The school is a moralizing force in a wide circle that extends into Bolivia, from where a large number of its young men come.

A RARE EXPERIENCE.

A trip over the Trans-Andean railroad from the Pacific to the Atlantic is one of those rare experiences which leaves a lifetime impression. For a whole day one is up above the clouds climbing around the sides of peaks from four to eight thousand feet higher than Mount Blanc. The snow and glacier covered peaks of Tipungato and Aconcagua (124,000 ft.) are the sublimest sights one sees

outside of the Himalayas.

It takes twenty-four hours on a fast express to go across Argentina, from the foot of the Andes to Buenos Aires. It is much like going through the prairies of Kansas, with wheat fields and wind mills everywhere. In Chile I had been principally interested in people; here I found everything tended to direct my attention to things.

Buenos Aires is to South America what New York is to North America. In spite of all I had read and heard of its immenseness, and many marvelous features, I was astounded to find such a city as

has been built here by a new country out of distinctly Latin elements. It immediately inspires one with more confidence in the future of Latin America.

THE GREAT NEED THE MORAL NEED.

But as this ends the fifth half of my journey, I will end this letter here, only adding that everywhere on the trip, as I have addressed all kinds of audiences, union meetings of the missionaries, educational institutions, etc., in Spanish and English as well as in private talks, and have told the story of the Men and Millions Movement of the Disciples of

Christ, and of our intention to do more of our part toward the development of these great countries, my reception has been most hearty. In interviews with representative men of the educational, political and literary world, in all these countries, the impression is ever increased that the greatest need is the moral need, and that efforts made to this end, with social service used as the point of contact, will receive in this Latin world a hundredfold, and in the world to come life eternal. Let our great brotherhood measure up to these wonderful opportunities!

The Changing Order

A Letter From the Commission of the Foreign Society.

BY STEPHEN J. COREY.

THE other day, we were walking through the streets of Chuchow with Dr. Osgood and Mr. Dannenberg, our missionaries there. They took us to the great Confucian temple, which for centuries has been the chief center of reverence and worship in the city. The place covers a large area and is a very interesting succession of outer courts, inner courts and shrines. We were struck with the apparent condition of decay, which characterized the whole place. The temple was deserted and, on feast days (the missionaries tell us), few people came.

On crossing the large inner court, just before the Holy of Holies, we noticed some very familiar looking chalk lines on the ground. On asking Dr. Osgood the meaning of them, he stated that he had been laying out a tennis court here for the use of the officials of the city, and that they had suggested this as the best place. The wall of the outer temple court formed one backstop, and the sacred shrine of Confucius the other. Here the chief officials of the city and the leading men of the town exercised their bodies in modern tennis, in the cool of the day.

AT THE SHRINE OF CONFUCIUS.

We went into the temple, or shrine, to Confucius, and saw the sacred tablet to his memory, before which incense had burned for centuries. On the tablet were inscribed the words, "The Great Holy One, The Supreme Teacher, Confucius." The shrine was dirty, the walls in decay, and the various memorials to the great sage covered with cobwebs. After we had observed this shrine, we went further into another court, at the end of which was a large hall, where in olden days the teachers lectured on the divine merits of Confucius. This is now in disuse, and, for a number of years, there have been no Confucian lecturers here. We noticed that the walls of this hall were covered with great placards, on which Chinese characters were inscribed, and on two of the sides were many colored Sunday-school picture scrolls, with Chinese printing at the bottom. Our missionaries informed us that in this hall was held our Chinese Christian Convention of last year. The banners on the wall were gospel mottoes and Christian hymns in Chinese. In this hall, which has echoed with the teachings of Confucius for centuries, and where thousands of people have been taught to worship him, our Christian convention held its sessions for days; and all of this at the invitation of the leading Chinese of the city.



Secretary S. J. Corey

EDUCATION VERSUS IDOLATRY.

The other day, we were journeying inland, in a thickly populated district, to study conditions among the people and look out possibilities for new work. One houseboat stopped at a little village along the bank of the canal and we walked through the streets of this quaint place, our missionary speaking to the people of Christianity and distributing picture tracts to those who came to listen. We wandered through the village and out through the country, between the fields of rice and beans. In the distance we saw a temple and decided to visit it and study its peculiarities. In reaching the sacred building we found that it was a Buddhist temple of some pretensions, which had been standing for some hundreds of years. We entered the place and found our way around the huge outer court, which had been erected to keep out the evil spirits. On crossing the inner court and approaching the central part of the temple, which in these places is ordinarily given over to the large shrine of Buddha and his gilded image, we found that strange changes had taken place. This large central room had been converted into a modern schoolhouse with cement floor and comfortable desks and large American windows had been placed in the sides. Within was a country school of forty boys, with a Chinese teacher giving them instructions in geography and other branches of modern learning. Here was a schoolroom of alert, bright-

faced Chinese children, with their little piles of modern schoolbooks on each desk.

IDOLS MAKE WAY FOR SCHOOLS.

Our missionary asked the teacher about the idols which had formerly occupied this room. He smiled and took us to a little alcove at the side. Here we found the huge image of Buddha sitting on a low platform and huddled all about it in a crowded group the various idols of the temple. They had been crowded into this minor place, in the temple once erected for their sole benefit, in order that the modern school might have room in the building. We learned that all over this province, a similar thing had been done with the Buddhist temples.

A few days after our experience in the country temple, we were visiting the institutions of a great Chinese Confucianist who is trying to help his country. His name is Chang Chien, and he is a leader in President Shi Kai's cabinet. His home is in Nantunghow, where we have a mission, and it is of his work in this city of which I speak.

CHINA SEEKING HELP.

We were taken first to a girls' normal school, constructed with the money of this rich man, who owns great cotton mills in this center. We found he had taken one of the leading Buddhist temples of the city and entirely transformed its once sacred buildings in order to make this training school for women teachers for China. He had spent \$20,000 in remodeling the old buildings and erecting new ones in this great temple compound. Here he has 250 young Chinese women, who are being trained in school methods, from the kindergarten up to the high school. His purpose is to train in this institution the leaders for the new modern schools throughout his province. He is calling on the mission schools to furnish him instructors and teachers to carry out this plan.

In another part of the city, he has constructed a similar normal school for young men, and it accommodates 480 teachers whom he is training for their task.

A CHINESE ORPHANAGE.

Five miles from the city, he has built a great orphanage, which has over 500 orphans in it, and he has asked our mission to put one of our missionaries in charge, while he pays the expenses. He has said that we might teach Christianity in the school, but we are helpless to take advantage of his offer because of our lack of workers.

In another part of the city, he has built a large hospital and has urged that our mission doctor direct it. At present we have no doctor for our own hospital in this great city because of our lack of money. We have a young physician under appointment for this place, who has just come to China, but he must study the language a year before he can do the work in our institution.

In this whole district the field is wide open; there are 6,000,000 people and at present we only have three missionaries to carry on the work. A strong educational man, who understands pedagogy and the modern school system, could direct the educational development of this whole section. This public-spirited man of great wealth and high ideals longs for us to help him, for his struggle is a difficult one. And this field is but typical of other great districts in China.

WHAT IT MEANS

What does it mean that the temple of Confucius in Chuchow is practically abandoned; that the inner court is turned into a tennis ground and that our mission convention was held in the sacred Confucian lecture-hall? It does not mean that the people of Chuchow are all turning to Christianity, for they are not; it does not mean that their lives are any

better than they were before, for they are not; but it does mean that the moorings of the past are broken; that the sacredness of their aged institutions has, for the time at least, largely passed away; it does mean that the people are drifting, that they are unattached, that they know not whither they are going, and with the doubt which has arisen in their minds concerning their own religions, they are fast moving toward a position of doubt in everything.

AN OPEN DOOR.

What does it mean that the gods of the Buddhist temples have been displaced with modern schoolrooms and that the idols have been huddled in a corner to give place to the teaching of physiology and geography? It does not mean that the ignorance and superstition of the Chinese people have been overturned in a night; it does not mean that the teachings of Christ have gripped their hearts; but it does mean that they are open, as never before, for the truth; that the church of Jesus Christ has the greatest responsibility of its history resting upon it. China is wide open; the barriers are broken down; the people are eager to learn; the church can take possession, if she will. If, in this hour of transition, we do not accept our responsibility and send these people sufficient

teachers and preachers, ere long the door will be closed again, the more ignorant will return with renewed zeal to their idols and superstition; the more learned, with their moorings broken, will drift into atheism, as have the great multitude of educated in Japan.

AMERICA'S OPPORTUNITY.

This great sickening war in Europe is affecting even China. The chief topic of conversation out here is this war among Christian nations. America, with its peaceful intentions and fair dealing with the East, stands out as the ideal of the Chinese. They intertwine their new republican flag with ours; they say we are on the other side of the Pacific—sister nations; they look to us for teaching, for direction, for inspiration. We have a tremendous advantage, in this time of discord and bloodshed. They listen with eagerness to what America has to teach them; our missionaries are in high favor; the hour has struck for the American church to take swift advantage of this opening of the Orient. What we do in the next ten years will mean more than the work of the succeeding one hundred years. China looks to America; America has the gospel; this is the psychological moment and God calls us to the task with tremendous emphasis.

How "The Congo" Came to be Written

Perhaps the most remarkable poem written by an American last year was the one entitled "The Congo," by Vachel Lindsay. Reviews of this work have already been printed in *The Christian Century*. The following excerpt from a letter written by Mr. Lindsay to a friend will afford the reader an enlightening glimpse into a modern poet's workshop. It will be of especial interest to Disciples because of the presence of Dr. Burnham and R. Ray Eldred in the background of the story.

WELL, I was in the national-theme mood, and on a Sunday in October Rev. F. W. Burnham was preaching here in Springfield in my old home church. He spoke, in passing, but with deep emotion, of the departure from this world of his old schoolmate, R. Ray Eldred, a former fellow student in Eureka College, Illinois. Eldred had died while a missionary in Africa—one of the heroes of our denomination. It may not be to the point, but Eldred's children were a little later adopted by Dr. H. T. Morrison and his wife, members of our congregation.

As it happens, I believe in missions. My sister and brother-in-law are medical missionaries in China.

THE DROWNING OF ELDRÉD.

It was the second sermon in which Burnham had mentioned Eldred. This time he particularized, spoke of the death by drowning of the missionary while attempting to swim a branch of the Congo, weakened by fever and hardship and overconfident of his power to breast the tide.

"Congo, Congo, Congo, Congo, Congo," I said to myself. The word began to haunt. It echoed with the war drums and cannibal yells of Africa. It seemed the perfection of tone color.

I had a new poem! I thought it over, walking home. It was all sketched, including the principal refrains, before one in the afternoon, and time for Sunday dinner. It took me two months at least to write it, and another month to learn to recite it.

But that Sunday morning it was outlined in substance as you read it today. In addition, before night I had a list of

colors for my palette—gobs of yellow, red and black paint. Here is my color list:

I had browsed through Stanley's "Darkest Africa" when a boy. There was stamped on the back, if you remember, a great black solid silhouette of Africa, with one gleaming river crawling through, the Congo that Stanley had explored. I wanted to give that silhouette. And I wanted to give the word Congo such a setting that it would convey the same weird thrill I had felt over Stanley's discovery of the Pigmies and of the Mountains of the Moon. Both the race and the mountains had been thought legendary before his time.

I had seen the dances of the Dahomey Amazons at the Chicago fair when I was a boy. I wanted to reiterate the word Congo, and get some Dahomey into it. Among my notes were songs used by Williams and Walker before Walker died. Do you remember "In my castle on the

River Nile I'm going to live in elegant style, baboon butler to guard the door, diamond carpet on the floor?" Then there was a song "My Zulu Babe," where Williams as the buck and Walker as the lady used to appear in black tights and brief ostrich-feathered skirts and go prancing in and out of the stage jungle in a mock wooing. They magically conveyed the voodoo power of Africa. The whole white audience turned into jungle savages and yelled with a sort of gorilla delight.

"MUMBO JUMBO WILL HOO-DOO YOU."

It was the Africa of the romantic negro's imagination, a scrap of black grand opera, if not the actual Africa. Did I put all these things into my poem? No. But some of these things helped, with their implications, whispers, echoes. I hoped to imply Joseph Conrad's fatalistic atmosphere in his story "Heart of Darkness." I reached for the spiritual African fever he shows us there, that is sure death to the soul. In my devices and settings for such phrases as "Mumbo Jumbo will hoodoo you," I often had him consciously in mind.

Way back in 1908 I had attempted several magazine articles, just after the Springfield anti-Negro riots. Those riots shook my young soul then as much as the war in Europe has done. It was my first revelation of the savagery of the white man. On the word of one white liar, who afterwards confessed, a whole Negro street was burned and many black people killed, and there were two brutal lynchings of innocent Negroes in three days, the second while the town was full of state militia. My magazine articles about this were very properly rejected. But I wanted to do better in

FROM "THE CONGO."

"Then along that river, a thousand miles
The vine-snared trees fell down in files.
Pioneer angels cleared the way
For a Congo paradise, for babes at play,
For sacred capitals, for temples clean.
Gone were the skull-faced witch-men lean.
There, where the wild ghost-gods had wailed
A million boats of the angels sailed
With oars of silver, and prows of blue
And silken pennants that the sun shone
through.
'Twas a land transfigured, 'twas a new crea-
tion.
Oh, a singing wind swept the negro nation
And on through the backwoods clearing
flew:—
'Mumbo-Jumbo is dead in the jungle.
Never again will he hoo-doo you.
Never again will he hoo-doo you.'"

rhyme. I wanted to bear such testimony as I could as to what was learned in that dreadful time and vindicate those studies.

What might be called the intellectual outline of the poem: The Basic Savagery of the Negro, His High Spirits and Minstrelsy and the Hope of His Religion, is the result of the long interviews in preparing those articles. Just after the riots I had talked with our two colored lawyers interminably, and I had asked a list of questions of a select group of ten colored preachers, and compiled results. And I had interviewed endless "prominent citizens" among the whites. Their answers to the same questions were in startling contrast to the first compilation.

A SPRINGFIELD LECTURE.

The next winter one of my lectures for the Springfield Y. M. C. A. was "The Negro: his contribution to our citizenship; sorrow-songs, minstrelsy, vaude-

ville, folklore and oratory."

One of the studies I made at that time has recently appeared in the Negro magazine, the Crisis, in the issue of November, 1914. It is called "The Golden-faced People." Then I had in my list some of the things "Uncle Tom's Cabin" meant, and the emancipation proclamation. I had in mind the affair of Coatesville, Pa., and the other burnings alive of Negroes, some of them guilty Negroes, many of them innocent. I put in my list the songs of Stephen Collins Foster. I put in the list my memories of "The Souls of Black Folk," that beautiful tragic book by the black leader W. E. B. Du Bois. I might add, for the other side of the picture, that I had seen on Eleventh avenue, New York, north from Fifty-ninth street, many saloons where the Negroes seemed eight feet high and the degraded white men who waited upon them about four feet high, and they all drank liquor not served from the bar, but from barrels piled high

against the wall in gloomy grandeur. Going through a score of these barrel-houses in one evening, on behalf of a certain religious institution, I accumulated a jungle impression that remains with me yet, and shall remain for many a day to come.

JOSEPH CONRAD'S INFLUENCE.

Perhaps no one thing influenced me more than the story I have before mentioned, Joseph Conrad's "Heart of Darkness." I wanted to reiterate the word Congo, and the several refrains in a way that would echo stories like that. I wanted to suggest the terror, the reeking swamp fever, the forest splendor, the black-lacquered loveliness, and above all, the eternal fatality of Africa that Conrad has written down with so sure a hand.

I do not mean to say, now that I have done, that I recorded all these things in rhyme. But every time I rewrote the "Congo," I reached down toward them.

Not a Fable and Not in Slang

BY EDGAR DeWITT JONES

HE WAS just twenty-five years old when he was graduated from the seminary and accorded with special honors the degree of "Bachelor of Theology." He was brilliant of mind, golden of speech, good of heart, and fair to look upon.

In law he would have graced and adorned the profession and as a corporation attorney he could have bartered his talents for gold in a steady stream.

In politics he might have been congressman, governor or United States senator, who knows?

In medicine or surgery he might have become a physician or surgeon of renown, with fees as famous as his skill.

In commerce his gifts might have commissioned him a captain of industry with a private yacht and a summer home among the Thousand Islands and a winter residence in Florida.

As it was he gave his all, which was a lot, to the church and the cure of souls. He took a charge at \$1,200 per annum and made good. In four years he transformed that church from a fourth rate organization to the first and best in town.

Then he went to a church in a city at \$3,000 a year with an expense budget three times the size of the village living.

He married, not wealthily but wisely and well, and four children came to crown his home. He was what is known as a popular preacher, everybody liked him,

many loved him. His parish was as princely as his heart and that was royally wide. He served all classes and answered all calls for the very love of God and man.

He was so busy, this good man was, looking after other people's business, that he had no time to look after his own and alas! no one else was looking out for him or his family.

There were millionaires in this minister's congregation but in proportion to possessions he was the most generous giver of them all.

His salary came to \$5,000, but excepting a modest insurance policy he saved no money for the good reason that there was none to save. He lived in comfort and midst refinement, yet as close to starvation as the average day laborer of the lowliest walk.

Then suddenly when scarcely forty-five, like lightning from a cloudless sky, he was stricken low, helpless and invalidated for life.

His church, shocked, at first bore with him lying low upon their bounty, then called a special meeting of the officers to consider his case. The members of the board rode to the meeting in their touring cars, passed a resolution of sympathy, voted him \$250, and called his successor.

There were some sad hearts in that city because of the quenching of the light of this bright particular star. Yet there were also those who once praised his golden

speech and helped to wear his constitution to a ragged edge, who said, "How improvident he was," and one even made bold to quote most unctuously I Timothy 5:8: "But if any provideth not for his own and specially for those of his own house he hath denied the faith and is worse than an infidel."

The family, with the helpless invalid, moved to a side street and into a smaller house. The oldest son and daughter were taken from the university in the midst of their college careers in order to assume the task of family support and right royally they met the emergency. Since their return from college however these two young persons have not seemed particularly interested in church work. One critic observing this sagely remarked that it was usually so with ministers' children.

On warm and pleasant days the uncomplaining wife wheels her wreck of brilliance and power along the shaded streets and wide avenues where the limousines and electric cars pass in steady and splendid procession. Not infrequently she stops and rests herself on the great square where stands in Gothic goodness the structure to which her husband gave his all. And sometimes she gazes in curious silence upon the electric sign over the entrance to the auditorium where in letters that shine white by day and flare forth with yellowish brilliancy by night, are the words: "CHURCH OF CHRIST."

A Prayer for the Church

O GOD, we pray for thy Church, which is set today amid the perplexities of a changing order, and face to face with a great new task. When we compare her with other human institutions we rejoice, for there is none like her. But when we judge her by the mind of her Master we bow in pity and contrition. * * * Baptize her afresh in the life-giving Spirit of Jesus. Grant her a new birth though it be with the travail of repentance and humiliation. Bestow upon her a readier responsiveness to duty, a swifter compassion with suffering, and an utter loyalty to the will of God. Help her to proclaim boldly the coming of the kingdom and the doom of all who resist it. Fill her with the prophet's scorn of tyranny and with a Christ-like tenderness for the heavy-laden. * * * Give her faith to espouse the cause of the people, and in their hands that grope after freedom and light to recognize the bleeding hands of the Christ. Bid her cease from seeking her own life lest she lose it. Make her valiant to give up her life to humanity, that like her crucified Lord she may mount by the path of the cross to a higher glory.

WALTER RAUSCHENBUSCH.

THE CHRISTIAN CENTURY

EDITORIAL

THE SPIRIT OF UNITY.

WITH growing emphasis the ideals of Christian unity are being stressed. Not alone in speech upon the theme, but in the actual facing of religious conditions under a divided Church, and in the effort to remedy those conditions is the assurance given.

One of the commonplaces of the present time is the gathering of the men of different churches in general brotherhood or community meetings for the discussion of civic, ethical and religious problems connected with the welfare of the community, as well as for social enjoyment.

Every such meeting makes upon its participants the impression that a closer fellowship among all Christian men would be of enormous advantage in promoting the work of the Kingdom of God. It is not difficult to convince people that by united action the men of a community can drive out the saloon, clean out the Augean stables of municipal corruption, suppress the traffic in virtue, and safeguard youth and inexperience. Not less evident is it that the more impressive ideals of Christianity, the elevation of the home, the promotion of religious education, and the enrichment of the spiritual life would even more definitely profit from unity.

When men stop to consider the uneconomical conditions under which church work is carried on, with the necessary overlapping and duplication involved in the rival activities of churches, they cannot fail to see the error and pathos of the situation. After years of simultaneous effort on the part of competing congregations in a town, it is too often true that there has been little if any progress made in the realization of the ideals cherished by our Lord. If these churches were united and their number reduced to the actual needs of the community, there would be a great lessening of friction, a far greater impress upon the community, and enough money saved from waste to build gradually but surely a noble edifice, the equal of any cathedral, for the common use of the Church of God and as a monument to the religious life of the place.

JEWISH RELIEF WORK IN PALESTINE.

THE Jewish interests in the Holy Land are very numerous. There are the old groups of Jews, mostly gathered in places like Jerusalem, Hebron, Nablus and Tiberias, and representing the refugee Spanish Jews of the middle ages and the later Russian Jews escaped from the pale. These are the regular pensioners of Jewish funds.

Then there are the newer industrial colonies, Zionist or otherwise, scattered over the country and located in good farming sections. Still further there are Jews who have gone to Palestine, especially Jerusalem, to engage in business, and who are coming rapidly to own the best of the real estate in the larger places.

This Jewish population comprises only a small section of the total people of Palestine, but it represents the most resourceful class in Europe and America. It was natural, therefore, that when reports of destitution in Palestine reached the ears of Jews in England and America immediate efforts should be made for the relief of their oriental brethren. Racial pride would dictate such action. In many instances actual family connection with residents of Palestine deepened the interests. Furthermore there is the desire of wealthy Jews to have a share in great philanthropies, both for the satisfaction it affords them personally and for the credit it reflects upon their race.

The relief now being sent out to the poor people in Palestine has been promoted to a considerable extent by the Jews of Europe and the United States. The American minister to Turkey, Mr. Morgenthau, is a Jew. Public-spirited men like Mr. Strauss and Mr. Rosenwald have contributed generously to the cause.

The best feature of this Jewish relief work is the fact that it is not restricted to the Jews who are suffering in Palestine. It is to be expended likewise for Christians and Mohammedans. And that there is dire and bitter need of help among all classes in Palestine and Syria cannot be doubted by the most superficial observer of the facts.

A MESSAGE TO JAPAN.

PRESS dispatches chronicle the arrival in Japan of Prof. Shailer Mathews and Rev. Sidney L. Gulick, the first the president of the Federal Council of Churches in America, the second a missionary who has spent many years in Japan, and who during the past two years has been giving lectures in America in promotion of the right of friendship between the two peoples.

The reports indicate the very enthusiastic reception accorded the two visitors, and the beginning of an impressive program of addresses and conferences to be held in all parts of Japan during the next six weeks. A considerable body of Christian workers went down from Tokio to Yokohama to welcome them on their arrival, and a good deal of enthusiasm seems to have been aroused by the event.

Influential Japanese newspapers are commenting on the visit of these two American gentlemen, and are expressing great satisfaction that they are to give their message throughout the empire. Japan has always been eager to cultivate cordial relations with the United States. Those relations are certain to prove of value to both peoples. Perhaps the Japanese understand us better than we understand them. Far greater numbers of Japanese have visited this country and are now in residence here in educational and other sorts of work than we have been able to equal by American visitors or residents in the Orient.

It is fortunate therefore, that we can send from time to time men of wisdom to observe and interpret to us the attitude of Japan on the great questions of the hour, as well as to carry to our Japanese neighbors the message of good will and international co-operation which will cement these ties of friendship.

A BISHOP AT LAST—AND TWO OF HIM!

OUR attention has been called by the editor of our "Here and There" department to an item in the World's Almanac under the heading "United Christian Conference of the Disciples of Christ." It reads as follows:

This is a new department of the denomination commonly known as the Christian Church, or Disciples of Christ, otherwise called "Campbellites." This "Church of Christ" is, in the United States, divided into about three parties: the "Antis," or Reaction party, about 150,000 in numerical strength; the "conservatives," or Conventional sort, 800,000 strong, and the "Progressives," or Conference kind, the latter, about 50,000 in numbers, having organized a national office in Portland, Ore., when, in 1911, the American Convention met at that place in national convention and a bishop was elected with headquarters in Portland, Ore. Soon after this the new department was incorporated in the name of the "United Christian Conference of the Disciples of Christ," and the Rt. Rev. St. D. Martin was selected as their bishop. The Christian Century a weekly organ published at Chicago, is recognized as their journalistic leader. They also have eastern headquarters at Newark, N. J., and a bishop at that point who supervises the affairs of the eastern states, the Rt. Rev. J. D. Meade.

In ironical comment on the matter Mr. Barnes says:

"At last the long-expected Bishop has arrived, and as if to make our ruin to run over with humiliation, we have two, an Eastern and Western. Though both are unknown to us they are probably working under assumed names, as those naturally would who came in to spy out our liberty. We wish the Rt. Reverend gentlemen an auspicious career as they proceed to pilot the Old Ship through perilous waters. In the meantime we should like to ask by whose authority were they elected, what are their duties, and to whom do they look for support?"

"I hope the brethren who are so fond of bishops will see to it that ours are bountifully provided for.

"But I hereby serve notice on the brethren that there are many of us who do not propose to put a yoke on our necks which neither we nor our fathers were able to bear. Others may do as the please; our course is clear.

"For some time we have viewed with alarm the growth of the ecclesiastical spirit among us, and now that it has produced a brace of bishops, the brethren who chided us for being over-fearful will approve the wisdom of our course. We had such



faith in the good sense of our brethren that we supposed it would assert itself in time to avert this disaster. It is late, but not too late, to undo what has been done, and to take such action as will insure the final ceremonies over every species of ecclesiasticism. We must rid ourselves of those brethren whose interest in the Restoration rises and falls with the rise and fall of the loaves and fishes.

"Once more has vaulting ambition o'erleaped itself. One bishop might have been tolerated in contemptuous silence. But the presence of two bishops is an irritant which will disturb the peace of the entire brotherhood. Only the quiet retirement of these bishops who came without being sent for, can prevent a struggle the end of which we should shudder to contemplate."

The whole thing is, of course, a mystery to The Christian Century. We have written to the "World," to find out how its Almanac editor could have been victimized by so palpable a hoax as this. Pending a reply we will gladly welcome from our Oregon readers, or readers anywhere, any information as to the identity of the alleged "bishops" and the origin of their alleged "conference."

SUCCESS MAY BE ILLUSION.

IN MUCH of the present day Sunday-school success there is danger of loss to the morning preaching service.

The record is at hand where a school of eight hundred is followed by a discouragingly small congregation, and the minister is made to feel that the heart has been taken out of his ministry. From many quarters complaints come that men's classes file out at the conclusion of the school, and are seen no more that day.

If these conditions prevail to any large extent we are simply robbing Peter to pay Paul, and defeating the purpose for which the church and Sunday-school exist. If the merchant builds up his shoe trade only to see his grocery department verging on bankruptcy, what profit is there in that? A new crusade must be begun that will rivet the Sunday-school and all its enthusiasm to every depart of the church.

The department of the church that is an end in itself must always be productive of dangers. All the agencies of the church are parts of the church. No department liveth to itself.

LOUIS R. PATMONT.

A GOOD deal of publicity has been given to the affairs of Mr. Patmont during the past few months. He has been for some years actively connected with efforts against the saloon and the Roman Catholic church. Several months since it was reported that he had been abducted, and that after weeks of confinement his hiding place was discovered by brethren, and he was released.

For the most part the story was taken seriously by the press and considerable effort was made to use it in exposure of the alleged plots of liquor men and others supposed to be affected by Mr. Patmont's public work. Presently, however, a second disappearance made it more difficult to give full credence to the reports first published, and since that time it would appear that Mr. Patmont has formed the unhappy habit of being abducted, or of disappearing at frequent intervals.

To add to the difficulties of the situation, marital disagreements have arisen, and charges have been made by both husband and wife, resulting in a separation.

The friends who have been closest to Mr. Patmont profess to believe that he is the victim of violence and traduction. The press in general is not so charitable in its interpretation of the facts. It seems probable that Mr. Patmont is not altogether responsible for his actions and that the greatest kindness that can be rendered him will be an avoidance of all publicity in regard to his affairs. It is, to say the least, unfortunate that he should have been exploited as a representative of the anti-saloon, or anti-Catholic interest. It is apparent that the facts regarding his condition and history have not fully been made public, nor is there the slightest reason why they should be.

In the one or two references we have previously made to the

Patmont case our attitude has been one of sympathy and trustfulness. We believed that every favorable presumption should be allowed. But in justice to the interests of the churches it seems only right that Mr. Patmont should not be encouraged in any public work.

ATTENDING TO BUSINESS.

SAYS Rev. John R. Ewers, of Pittsburgh:

This morning I have sent in my resignation from the "Social Service Union of Pittsburgh," a movement which I helped to found, to which I have given much time and energy, and which I believe to be a very valuable institution. Then why resign? There can be no doubt about the need of social service. But for 1915 I have made one resolution: to give all of my energy to preaching and to the Sunday school. This would not be a wise resolution for every minister to make. It is wise for me. Why? Because I faced the danger of becoming "fussy"—the danger of using all of my time in telephoning, pounding the typewriter, running about here and there, reading only current literature, in short, the danger of doing everything and nothing. What I need is a year of discipline, a year of best books, real sermons and definitely directed energies. I wonder whether I have touched the weak spot in any other minister's work.

Indeed you have touched the weak spot of many a minister's work, Mr. Ewers. There is so much for the preacher to do, good things, urgent things, Christian things, that he is constantly in danger of dissipating his activities.

The finding of a just balance between ministerial selfishness and isolation on one hand, and unfruitful scattering of energies over many interests on the other hand, is a delicate problem requiring conscience, experiment and intuition.

Mr. Ewers' standard of values as indicated by his emphasis on his pulpit task and his Sunday school shows that he is on the way to a happy solution of his problem if he has not already achieved it.

CHINA'S NEW NATIONAL ANTHEM.

MR. CHANG CHIEN, Minister of Agriculture and Commerce in the cabinet of China, and Yuan Shih-Kai's right-hand man, has written a new national anthem for republican China. The music is said to have an appropriate Oriental flavor. A free translation has been published in the South China Morning Post:

"Her majestic mountains and superb landscapes
Witness the greatness of China.
Chosen home of the oldest civilization.
The emperors have effaced themselves and restored the throne to the people.
To the people belongs the supreme power.
Long have Confucius and Mencius taught this;
In the time of Yao and of Shun was it proclaimed.
The people comprise the five races, and the five races are indissoluble.
Thus united, China is invincible.
We must develop the wealth of the land, foster agriculture and industry,
Redress wrongs, and make our people happy.
Education and civilization are the great works of the day.
We must all be equal in fact as well as in name.
For did not Confucius and Mencius teach absolute social equality?"

DESTINY.

We are what we imagine, and our deeds
Are born of dreaming. Europe acts today
Epics that little children in their play
Conjured, and statesmen murmured in their creeds;
In barrack, court and school were sown those seeds,
Like Dragon's teeth, which ripen to affray
Their sowers. Dreams of slaughter rise to slay,
And fate itself is stuff that fancy breeds.
Mock, then, no more at dreaming, lest our own
Create for us a like reality!
Let not imagination's soil be sown
With armed men but justice, so that we
May for a world of tyranny atone
And dream from that despair—democracy.

PERCY MACKAYE.

The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE.

Spanish Translation of New Testament.

A joint translation committee under the auspices of the American, the British and the Foreign Bible societies has been engaged for the past two years on a translation of the New Testament into the Spanish language, as the existing translation is not satisfactory. Up to the first of December, this committee had its headquarters at Puerto de Santa Maria, province of Cadiz, Spain. For the completion of its work the committee has removed its headquarters to Madrid, where it began work Dec. 15.

Brick Presbyterian Church Prospers.

At the Brick Presbyterian Church, Fifth avenue and Thirty-seventh street, New York, Sunday, Jan. 10, the pastor, the Rev. Dr. Wm. Pierson Merrill, announced that \$36,000 had been added to the permanent endowment fund of the church in 1914. The total income last year was \$136,000, a decrease of \$8,000 from the previous year, due in part to the war, but \$7,000 ahead of two years ago. The regular expenses are \$49,000 a year, but part of this amount went to the support of the memorial buildings attached to the Christ Church. Affiliated with the Brick Church are Christ and Covenant Churches, to which are given each year toward their support about \$26,000. Andrew Carnegie, while not a member, contributes \$1,000 a year to the Brick Church expenses. This is the church of which Dr. Henry van Dyke, preacher, author and present minister to Holland, was formerly pastor.

Unitarians Call New Secretary.

The American Unitarian Association has called Rev. Louis C. Cornish from his pastorate in the First Unitarian church of Hingham, Mass., to become secretary-at-large of the association. Mr. Cornish has been pastor of the church in Hingham for the past fifteen years and is well known throughout the denomination as a successful administrator.

Against Change of Unitarian Name.

The Independent Congregational church (Unitarian) of Meadville, Pa., does not favor the change of the name of the denomination which has been proposed. The congregation in Meadville recently voted on the matter and the vote was unanimous against the proposed change. There has been some agitation in the denomination against the name Unitarian as carrying with it too much of the "odium theologium."

Theological Seminary Renders Service.

The Southern Baptist Theological Seminary, which is located at Louisville, Ky., furnishes many of the leaders among the southern Baptists. It has trained 135 missionaries, and 4,350 preachers for the home field. The seminary is now fifty-four years old. It continues to be the leading theological school of the southern branch of the denomination.

Mexico Interests Buffalo.

Bishop Burt, of the Methodist Episcopal church, made three Sunday afternoon addresses in Buffalo recently on Mexico and Roman Catholicism. At the time of the second lecture, a Jesuit

priest, Father Tierney, gave an address in Buffalo's largest music hall on "The Truth About Mexico." The music hall was engaged then for Bishop Burt and on the same platform with him spoke a Roman Catholic layman, who endorsed his speech. Bishop Burt opposed intervention and declared that the solution of the problem in Mexico was the open Bible, a living Christ, and Christian education. Five thousand people were present to hear the bishop.

Aged Theologian Marries.

Dr. A. H. Strong is the president emeritus of Rochester Theological Seminary. He is the author of a number of the theological books and his systematic theology is standard among the conservatives of the Baptist denomination. He was married at Deland, Fla., on Jan. 1, to Mrs. Marguerite G. Jones.

Who Gives Most to Missions?

Friendly rivalry is found among the southern Baptists as to which congregation in the south gives the largest percentage to mission work. First Baptist church of Dallas reports their total receipts as \$93,324, of which \$15,889 went for local expenses and the rest for missions. First Baptist church of Shreveport, La., challenges this record with a report that their total collections were \$58,000 for all purposes of which \$8,000 went for local expenses. The Texas church gives eighty-three per cent to missions while the Louisiana church gives eighty-seven per cent.

Episcopal Church Gains in New York.

The report of the Protestant Episcopal Church for the year just past shows that there are in the city of New York twenty-nine churches of that denomination of more than one thousand members each. The Episcopal diocese of New York increased five per cent in membership last year making 933,424 Episcopalians in that diocese with 35,000 more in Brooklyn and Queens. In the whole country there are now eight-five Episcopal parishes with memberships exceeding one thousand, and fifty-six others not far below the one thousand mark.

Baptist Ministers Become Episcopalians.

In the diocese of Kansas there are at the present time three former Baptist ministers studying to take the orders of the Episcopal church. Harley H. Marriott was ordained to the diaconate a few weeks ago. Louis T. Hardin is conducting a catechetical class at St. Paul's church in Marysville, and Malcolm Taylor is also doing catechetical work in a church at Iola. These men will continue their studies until they are ordained as priests.

Roman Catholic Becomes Episcopalian.

Rev. F. C. Capozzi, formerly an assistant at the Roman Catholic church of Our Lady of Good Counsel in Philadelphia, was formally made a member of the Protestant Episcopal church by Bishop Rhinelander in his private chapel on a recent Sunday. Mr. Capozzi has removed to Illinois and has taken charge of the Italian mission at Herrin, in the diocese of Springfield. His reasons for leaving the Roman communion were

printed in a church paper some months ago.

Litany and Hymns for Social Service.

The Joint Commission on Social Service of the Protestant Episcopal church has in preparation a booklet in the interest of social service which will present the litany used in the last general convention of the denomination and also a selected list of social service hymns. These aids to devotion will be given wide circulation.

Dr. Broughton Has Another Call.

Dr. Len G. Broughton, who is ill in London, and whose call to Clarendon Street Baptist church of Boston has been noted, has received another call to First Baptist church of Knoxville, Tenn. The decision of Dr. Broughton has not been announced and he has not as yet offered his resignation to Christ church of London.

Show Need of More Missions.

The Home Missions council has investigated the western country somewhat and have come to the conclusion that the country is not everywhere over-churched. In one western state there are 133 towns of from 150 to 1,000 inhabitants without any Protestant worship, 100 of them being also without Roman Catholic care.

The Progress of Missionary Work.

The total income of the American foreign mission boards during the year 1914 was \$17,168,611, according to statistics made public at the annual meeting of the foreign mission conference. These figures cover the work of all American organizations doing educational and philanthropic, as well as missionary work, outside the United States and Canada, except that work conducted under the auspices of certain other mission boards in Mexico, Cuba, Porto Rico, Hawaii and Alaska. For this work \$509,510 was contributed during the year. Contributions fell slightly below the amount received in 1912, the banner year, and exceeded by more than \$1,000,000 the contributions of 1913. In 1901, the first year for which statistics were available, the contributions totalled \$6,228,173. Natives in foreign fields, the report asserts, contributed \$4,243,967 to work conducted by American missionaries. There are 9,969 missionaries enrolled by the several organizations; 159,286 persons were baptized during the year—a gain of 37,475 over 1913. A gain of 510 churches is reported, bringing the number up to 9,946. There are 606 colleges, theological seminaries and training schools and 12,969 other schools with a total attendance of 547,730.

Vacant Pulpits in America.

There are in this country 49,167 more Protestant churches than there are Protestant ministers. Dr. Baketel says in his marvelously interesting Year Book, that in 1911 the Presbyterian church, North, had 2,167 vacant churches, out of a total of 10,051. One thousand of the 6,000 Congregational pulpits were vacant. Another denomination reported that 3,725 churches had only 1,887 pastors, that 596 ministers were not preaching, or were do-

ing so at their own expense. Another denomination has only 5,565 ministers to supply its 10,940 churches; it sustained a loss of 1,043 ministers in the five years from 1906 to 1911, 405 being lost in 1911 alone.

Southern Methodists Plan Cathedral.

The Methodist Episcopal church, South, is planning to erect a million dollar cathedral in Washington. They have selected a triangular plot of ground adjoining the public library, at Ninth and K streets. The Mount Vernon Methodist Episcopal church, South, has the adjoining corner and this church is sponsor for the movement to build the million dollar edifice.

Clergyman A Consul.

The New York papers are commenting on the admirable way in which the Rev. Otis A. Glazebrook, D.D., rector emeritus of St. John's Protestant Episcopal church, Elizabeth, is filling the post of United States consul to Jerusalem. The cables from London give him much credit for rescuing a party of British subjects from the hands of the Turks. The Rev. Dr. Glazebrook was appointed to his present post by President Wilson about one year ago. Since the great upheaval in Europe last summer, praises of the clergyman's diplomacy have been received from several sources.

Protestant Theology in Rome.

The Methodists conduct a theological school in Rome, Italy, called Reeder Theology School. Dr. Felice Cacciapuoti was recently installed as professor of Symbolic and Dogmatic Theology and Christian Sociology in this school. This school has prepared most of the Methodist ministers in Italy, and many of the ministers doing Italian work in the United States. Professor Cacciapuoti was born in southern Italy, educated in the Rome Collegio, and at the universities of Bologna and Lausanne.

Consolidation Plans Fail.

Two old historic churches of the Baptist faith in New York have for the past year tried an experiment at unification. These are the Calvary church and the Fifth Avenue church. The experiment was not regarded as a success and the people of the Fifth Avenue church have withdrawn and gone back to their old home. They have appointed a pulpit committee and will seek a pastor at once. Dr. Woelfkin is the pastor of the Calvary church. The Fifth Avenue church has among its regular attendants, John D. Rockefeller.

Scotch Professor Declines Call.

The chair that was vacated at Union Theological Seminary in New York by the death of Charles A. Briggs, has been offered to Dr. James Moffat, a well known Scotch expositor. It is said Dr. Moffat has decided to decline the call.

Episcopal Social Service Forum.

Grace Episcopal church of Chicago, where Rev. W. G. Waters, D.D., is rector, has been conducting a social service forum every Sunday with free speech for all who come. Recently at a Sunday service such well-known persons as George W. Perkins, John Walker, president of the Illinois Federation of Labor; Victor Orlander, the secretary, and John Fitzpatrick spoke.

Mr. Orlander said "Christianity is the biggest and mightiest thing that ever came into the world." Socialism will be discussed at a January meeting.

Son of Noted Scholar Becomes Pastor.

Rev. Basil Douglas Hall, son of the late Dr. Chas. Cuthbert Hall, president of the Union Theological Seminary, settled recently as pastor of Hunt's Point Presbyterian church in New York. He was married about the same time to Miss Anna Loraine Washburn of Boston. The bride's grandfather was for many years president of Roberts College in Constantinople.

Y. W. C. A. Head Leaves Money.

The will of Miss Grace H. Dodge, the late president of the Y. W. C. A. of America, provides for a number of causes in which Miss Dodge was interested in her lifetime. To the national board of the Y. W. C. A. she left \$500,000, and to the Y. W. C. A. of New York she left \$200,000. The American college for girls in Constantinople receives \$50,000. Various Presbyterian organizations are remembered liberally.

Remember Martyrdom of John Huss.

The five hundredth anniversary of the martyrdom of John Huss falls in the year 1915 and, in commemoration of that event, McCormick Seminary, of Chicago, brought Dr. James I. Good to the city to deliver lectures on Jan. 21 and 22. The subjects were "The Historic Significance of Huss Among the Reformers and Pre-Reformers," and "The Hussites and Their Relation to the Presbyterian Family." The stereopticon was used to illustrate the theme.

Methodists Study Practice of Baptism.

Dr. C. B. Spencer, editor of the Central Christian Advocate, has been studying the extent to which the practice of immersion is becoming common among the Methodists of the middle west. He has a questionnaire calling for postcard replies on three questions. These are, "How were you baptised?" "How many persons did you baptize the past year?" "How many of these were baptized by immersion?" The preachers of the denominations are asked to reply to these questions.

New Bishops Get Rings.

It is a custom of the Chicago clergy of the Protestant Episcopal denomination to provide a ring for each new bishop elected from their numbers. A luncheon was given by the clergy of the diocese at the University Club on Monday, Jan. 4, when Episcopal rings were given by them to Dr. Sumner, Bishop-elect of Oregon, and Dr. Page, Missionary Bishop-elect of Spokane. There were present nearly seventy of the clergy of the diocese, besides Bishop Anderson, who acted as chairman; Bishop Toll, Bishop Arthur L. Williams, and the three clerical deputies to Dr. Sumner's consecration from the diocese of Oregon.

Ordination of a "Unitarian Priest."

Both Episcopal and Unitarian circles are much agitated in Boston over a recent occurrence in the Second Unitarian church. Dr. Samuel R. Maxwell was recently ordained and installed as the minister of this church. There were robed clergymen standing before an altar adorned with lighted candles, and ves-

pers were sung by a vested choir. What with a vested choir, a candle-lighted altar, a high pulpit to the right of the chancel, a reading desk on the left, ministers robed as in the early days of the Episcopal Church in New England, a processional and a recessional, and with the ritual of the Book of Common Prayer, one might well imagine that he was in an Episcopal church. This is the parish that was once presided over by Ralph Waldo Emerson. An English priest of the Episcopal church assisted in the laying on of hands and the minister who prayed asked for grace that the candidate might "discharge the office and work of a priest in the church of God." It is difficult to learn which is the more scandalized, the Unitarians or the Episcopalians, over this ordination.

Chicago Furnishes Twenty-one Bishops.

A call to a Chicago parish is coming to be looked upon as an important step on the road to the episcopacy in the Protestant Episcopal denomination. Twenty-one bishops have been selected from men connected with the Chicago diocese and fourteen of these have been selected while they were connected with Chicago parishes. The latest candidate for episcopal honors is Rev. Herman Page, D. D., who was consecrated on January 28. He has been for fifteen years rector at St. Paul's Church, at East Fifth and Dorchester Avenues. When he came to Chicago his congregation was worshipping in a small frame building. They now have a stately stone structure representing an investment of \$200,000. He was founder of the Chase Settlement House in the stockyards, and aided it until it became independent under its own board of directors. Dr. Page is 48 years old. He was born in Boston, graduated from the Boston Latin School in 1884, Harvard University in 1888, and Cambridge Divinity School in 1891. He has a son who graduated at Harvard in 1912 and who is now a student in Cambridge Divinity School. After consecration, Dr. Page was appointed to the missionary district of Spokane, which comprises that part of the state of Washington lying east of the Cascade Mountains. The district contains 409,000 souls. Dr. Page succeeds the Rt. Rev. Lemuel Henry Wells, who recently became 75 years of age, and who has resigned after twenty-one years of service.

Operation on Bishop Griswold.

Bishop Griswold of Kansas has undergone a severe operation at Salina, for nephrolithotomy, at the St. Barnabas Hospital. It is reported the operation was successful and he will recover.

Predicts Four More Dry States.

Rev. Charles Scanlon, secretary of the Board of Temperance of the Presbyterian denomination, spoke before the Sunday Evening Club that meets in the Third Presbyterian Church on the West Side in Chicago on January 24. Dr. Scanlon has been a delegate to three international conferences on the subject of drink. Dr. Scanlon predicted that South Carolina, Montana, Iowa and Arkansas were certain to go dry in a short time. "Alabama," he said, "will be a prohibition state July 1 and Idaho is pledged to go dry by the action of every one of the political parties in the state. If China can banish opium and Iceland can banish the liquor traffic, the United States can do as much."

Here and There

RELIGIONS MADE IN AMERICA.

We think particularly of Mormonism, Christian Science and Dowieism. All of them represent the "get there" spirit of the age. Dowieism, in the life time of its founder was a remarkably prosperous institution. Dr. Dowie and Joseph Smith were builders of cities. The three cults knew the value of money, and how to get hold of it. Dowieism was centered in its founder and never propagated itself to any extent. Few men in its ranks could be found to stand before the king, the great doctor. Mormonism and Christian Science are notorious proselytizers. The latter sect is a raider of the evangelical churches. Mormonism draws its recruits from the ignorant and fanatical classes. Dowieism and Mormonism aimed at a Theocracy. Both are literalists in the interpretation of the Scriptures, combining features of the patriarchal dispensation and the priesthood of the Old Testament with the essential features of the New. Mormonism and Christian Science have revelations from heaven. Dr. Dowie did not need any. He was Elijah of the Old Testament, John the Baptist of the New, and the Thirteenth Apostle. Nothing but his extreme modesty prevented him from claiming to be the other twelve. To his credit be it said, he had a fairly just regard for the authority of the Scriptures. The three systems have had autocratic government, a Protestant papacy. As an interpreter of Scripture, Mrs. Eddy will ever be unapproached. Her intellect took a leap in the dark; she blew out the light of reason in the hope of creating more light; she denied the faith in order to create one of her own. Her method takes the heart out of the Bible; she can make it mean anything desired, once you allow her to apply her exegetical thumb-screw. The three systems have a large following.

All of them are faith healers and know how to appeal to the fears of the weak. Each denied the miracle-working power of the other. That all three teach absurdities is no reason why intelligent men and women may be found in their ranks. This is one of the unsolved problems of the centuries. In all there is a certain element of truth. All of them are concerned in a large measure with the things of time and sense. They have not yet impressed their sacrificial spirit upon the world. Their tents are pitched close to the blunt edge of self denial. "According to your funds be it unto you," so they seem to say.

OUR APOSTLES OF TOLERATION.

After reading much of the present day literature of the Disciples it is refreshing to go back to the Memoirs of Alexander Campbell or the Memoirs of Isaac Errett for a fresh bite of grass, as the Scotch say. Dr. Robert Richardson is the interpreter of Mr. Campbell's ministry, while Mr. James S. Lamar performed a similar office for Isaac Errett. (How natural to say Isaac Errett without any prefix.) Both biographers write of Christian union with the emphasis on "Christian." The theological bellumist receives scant consideration at the hands of either one.

Isaac Errett was the apostle of recon-

struction. After Mr. Campbell's death the leaders among us were legion. Every man of prominence had a standard to which all were invited. Controversies were rife, issues were numerous. The success of one party or another was to determine whether or not the "fundamental principles of the restoration movement were to be subverted." The Old Ship was in perilous waters whether ashore or afloat. No matter what happened the worst was sure to come. The days were dark and dreary. Against all the iconoclasts and reactionaries Isaac Errett set himself. We never think of him as one of "the old war horses," though he did a good deal of aggressive work. He broke down many follies which in late years have reappeared among us. He was a pacifist, a wise counsellor, and unfortunately left no one behind who could bend his bow.

James S. Lamar was an apostle of peace, but withal a man of great breadth. He was among the first to rebel against the iron-clad interpretation of ordinances. His "First Principles and Perfections" is a fine commentary on our teaching. He did as much as any man among us, when we think of the period in which he lived, to spiritualize our doctrinal statements. It is somewhat striking that these three men left us books of devotion: Dr. Richardson, "Communion in the Sanctuary"; Isaac Errett, "Evenings with the Bible" and "Letters to a Young Christian," while Mr. Lamar's book is devotional throughout, its latter section particularly so.

It has always been a perplexing problem why, when we were entering upon a period when spiritual interpretations were the natural order of our history, we should have allowed ourselves to be turned back to a controversial and provincial era from which we had been mercifully delivered by such men as those above referred to.

A CITADEL FOR BIGOTRY.

"Every one who goeth forward and abideth not in the teaching of the Christ, hath not God. He who abideth in the teaching, he hath both the Father and the Son. If any one cometh to you, and bringeth not this doctrine, receive him not into your house, and bid him not 'good speed.' For he who biddeth him 'good speed' partakes in his evil deeds." 2 John 9-11.

Commenting on this passage of Scripture, Dean Farrar among other things says:

"But there is too much reason to fear that to the end of time the conceit of orthodoxism will claim inspired authority for its own conclusions, even when they are most anti-Christian, and will build up systems of exclusive hatred out of inferences purely unwarrantable. It is certain, too, that each sect is always tempted to be proudest of its most sectarian peculiarities; that each form of dissent, whether in or out of the body of the Established churches, most idolizes its own dissidence. The aim of religious opinionativeness always has been, and always will be, to regard its narrowest conclusions as matters of faith, and to exclude or excommunicate all those who reject or modify them. The sort of syllogisms used by these enemies

of the love of Christ are much as follows:

"My opinions are founded on interpretation of Scripture. Scripture is infallible. My views of its meaning are infallible too. Your opinions and inferences differ from mine, therefore you must be in the wrong. All wrong opinions are capable of so many ramifications that any one who differs from me in minor points must be unsound in vital matters also. Therefore, all who differ from me and my clique are 'heretics.' All heresy is wicked. All heretics are necessarily wicked men. It is my religious duty to hate, calumniate and abuse you."

Those who have gone thus far in elevating hatred into a Christian virtue ought logically to go a little farther. They generally do so when they have the power. They do not openly say, "Let me venerate the examples of Arnold of Citcaux, and of Torquemada. Let us glorify the crusaders at Beziers. Let us revive the racks and thumb-screws of the Inquisition. Let us, with the Pope, strike medals of honor of the massacre of St. Bartholomew. Let us re-establish the Star Chamber, and entrust those ecclesiasties who hold our opinions with powers of torture." But, since they are robbed of these means of securing unanimity—since they can no longer even imprison "dissenting tinkers" like Bunyan, and "regicide Arians" like Milton—they are too apt to indulge in the party spirit which can employ slander though it is robbed of the thumb-screw, and revel in depreciation though it may no longer avail itself of the fagot and the rack." Early Days, P. 586. 587.

SECRET OF UNITY.

First of all it is to have a cause large enough to invite the co-operation of Christendom, and then to make the cause so attractive by the devotion and sincerity that we bring to it that all who have the mind of Christ will want to unite. When a cause is worth while it never seeks to gain an advantage by belittling other good causes. Goodness like truth always carries the stamp of its merits where all can see. The man with a little cause who hopes to win by detracting from better causes is like the beggar who steals the king's ring in the belief that the ring makes the king.

SITTING IN THE SEAT OF THE INFALLIBLE.

The wise never make the attempt. It is only those who assume that they have crossed the final frontiers of knowledge who assume to do so. Unfortunately for them, a few flatterers shout encouragement to do that which a really great man would consider an affront. The wisest men are always in the seats of the humble. They are content if allowed to be door-keepers in the temple of knowledge. A wise man never suspects himself of being wise; the great are always surprised by greatness. If a man were infallible he would cease to be the moment he made the discovery.

ALL ARE AGREED.

That there would be more harmony among men concerning their interpretations of Scripture if there were fewer axes to grind.

THE MAIN DIFFERENCE.

Orthodoxy: "We are right and can't be wrong."

Heresy: ? ? ? ? ?

E. B. BARNES.

The Wine Press

A Tale of War by Alfred Noyes.

IT was but a few years back, that William Watson thrilled the world with his "Sonnets on the Armenian Massacres"; and now, Alfred Noyes, another English poet, has written this terrible indictment of war. We are thankful that those whom God has called to the high vocation of song are using their gifts to show the "obscene seas of slaughter" with which Europe is now flooded, in all their shame.

The poem, which can be read in an hour, is as beautiful as it is terrible, both for form and content. It has both a prelude and an epilogue, and the prelude tells of the inconsistency of both sides invoking the blessing of God on their slaughter:

"Sandalphon, whose white wings to Heaven
up-bear
The weight of human prayer,
who bore
From either host, thigh-deep in filth and
shame,
One prayer, one and the same;

"With Thee, with Thee, Lord God of Sa-
baoth,
It rests to answer both.
Out of the obscene seas of slaughter, hear,
From East and West one prayer:
'O God, deliver Thy people. Let Thy sword
Destroy our enemies, Lord.'"

The opening of the story is a fine statement of how impossible it is for those afar to conceive of the horrors of war:

"A murdered man, ten miles away,
Will hardly shake your peace,
Like one red stain upon your hand;
And a tortured child in a distant land
Will never check one smile today,
Or bid one fiddle cease.
A censor sends our news.
It comes along a little wire
Sunk in a deep sea;
It thins in a club to a little smoke
Between one joke and another joke,
For a city in flames is less than the fire,
That comforts you and me."

And then he tells of those who set the atrocious machinery of war in motion, without thinking, or caring, for the multitudes they are dooming to death:

"Around a shining table sat
Five men in black tail-coats;
And blood to them was only a word,
And the point of a phrase their only sword,
And the cost of war—they reckoned it
In little disks of gold."

"And when they talked of war, they thought
Of sawdust, not of blood.....
Not of the crimson tempest
When the shattered city falls."

The story opens with Johann, the young woodcutter, standing outside his mountain hut, while Sonia, his wife, sings their baby to sleep:

"O little blue pigeon, sleep. Sleep Dodi mine."

She murmured "Sleep, little rose, in your rosy bed,
The moon is rocking, rocking to rest in the pine."

"Sleep, little blue pigeon,
Sleep on my breast,
Sleep while the stars shine,
Sleep while the big pine
Rocks with the white moon,
Over your nest."

After the baby is asleep, he tells Sonia that on the morrow he must join his regi-

ment and go to war. The story that follows is of the war waged by the Balkan States and Greece against the Turks.

The troop-train, that bore them to battle, "clanged like fate," and the soldiers talked as to the reasons of this bitter war, and said:

"That no man knows from first to last,
The reason why he finds himself
Up to his neck in blood."

But Johann's friend, Michael the poet, bursts into an impassioned eulogy of war, in as fine a strain as Tennyson's lyric of the Crimean charge:

"Comrades," he cried, "you know not
The splendor of your blades!
This war is not as other wars:
The night shrinks with all the stars,
And freedom rides before you
On the last of the Crusades."

The first battle scene paints the horrors of modern warfare, where "there was no sight, no sound of an enemy," but,

"Out of the quiet distance rushed
A thunder of shrieking air;"

And then, the long charge, "over the wide inhuman zones, against the cold machines":

"The tall young men, the tall young men,
That were so fain to die,
It was not theirs to question,
It was not theirs to reply.
They had broken their hearts on the cold machines,
And—they had not seen their foe;
And the reason of this butcher's work,
It was not theirs to know;
For these tall young men were children
Five short years ago....."

"Then all along the reeking hills,
And up the dark ravines,
The long row of young men
Leapt in the glory of life again,
To carry their warm and breathing breasts
Against the cold machines."

The victory was gained and though there were "blind pits" where Michael, the poet's eyes had been, yet he sang,

"Lift up the Cross! the cannon, the cannon
are dumb,
The last Crusade rides into Byzantium."

But hardly had the echoes of the triumph over the Turks died down, before the word passed that Greece and the Balkan States had quarrelled, and when blind Michael asked why, the peasant who had brought the news replied:

"For a port to export prunes,
For Christ, my boy, and the Fatherland!"

The last bitter scene is between those, "Whose hand was against their comrades' hand,
They clasped a month ago."

Here, they were defeated, and their retreat was "over the gulfs that had gorged their dead, and the rotting, shot-ripped plain." This charge of man against man was even more hideous than when they offered their warm and breathing breasts to the unseen, cold machines.

But the climax of this masterpiece of genius is when Johann returns home, and found

"The embers of his hut still burned;
And, in the deep blue gloom,

His bursting eyeballs yet could see
A white shape under the apple tree,
A naked body, dabbled with red,
Like a drift of apple-bloom.

"She lay like a broken sacrament
That the dogs have defiled,
'Sonia! Sonia! speak to me!'
He babbled like a child.

"The child, the child that lay on her knees
Devil nor man may name
The things that Europe must not print,
But only whisper and chuckle and hint,
Lest the soul of Europe rise in thunder
And swords melt in the flame.

"She bore the stigmata of sins
That devil nor man may tell;
For O, good taste, good taste, good taste,
Constrains and serves us well;
And the censored truth that dies on earth
Is the crown of the lords of hell."

And above, on the apple tree, hung
his friend, Michael,

"The blind man, with his arms stretched
wide,
And a nail through his hand on either side,
A nail thru' the naked palms of his feet
And a crown of thorns on his hair."

Johann, in despair at these agonies, falls
on his naked blade, "And the blind man
that was crucified,
Spake softly to the dead:

"Conquered, we shall conquer!
They have not hurt the soul.
For there is another Captain,
Whose legions round us roll
Battling against the wastes of Death
Till all be healed and whole."

"Till the dead Cross breaks in blossom;
Till the God we sacrificed,
With that same love He gave us,
Stretch out his arms to save us,
Yea, till God save his People
And heal the wounds of Christ."

I. W. H.

ABOUT WOMEN.

"The servant problem" doubtless has been solved in the will of Mrs. John W. Sisson, who died May 1, at Rockaway Park, New York. The testator left the income of a trust fund of \$5,500 to Kate Hymus, for years employed in the Sisson home. A codicil provided that to get the income Miss Hymus must remain in the employ of the family. Mrs. Sisson's estate was valued at \$42,000.

Miss Mary J. Fitz, aged eighteen years old, who recently became postmistress at Venice, O., is said to be the youngest postmistress in the country.

The Countess of Warwick, whose financial affairs have been in poor shape for some time, started in the business as a garden designer and will undertake the work of laying out gardens. She is an enthusiastic gardener, established a training college for women gardeners at Studley, Eng., some time ago. She has now chosen a staff from these students, with which she will run her new business. No men will be employed. In addition to her other activities, the countess is conducting the woman's page for the Daily Sketch.

"Women can express their opinions on the platform, by petition, on the street corners, in the newspapers, and in all obtrusive ways on an equal with man, but not by the unobtrusive way of the ballot. It is as though one might talk over the telephone or shout his opinion from the street corners but must not write it in a letter."—Samuel M. Crothers.

The Sunday School

THE DEATH OF ELI AND HIS SONS.

INTERNATIONAL UNIFORM LESSON FOR
FEBRUARY 21.

1 Sam. 4:1-13, 18. Memory Verses, 10, 11.
Golden Text: He ye doors of the Word, and not
hearers only, deluding your own selves. James 1:22.
American Standard Bible.

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(Israel by permission.)
Now Israel went out against the Philistines to
battle, and encamped beside Eben-ezer; and the Philis-
tines encamped in Aphek. (2) And the Philistines
put themselves in array against Israel; and when they
joined battle, Israel was smitten before the Philis-
tines; and they slew of the army in the field about
four thousand men. (3) And when the people were
come into the camp, the elders of Israel said, Where-
fore hath Jehovah smitten us today before the Philis-
tines? Let us fetch the ark of the covenant of
Jehovah out of Shiloh unto us, that it may come
among us, and save us out of the hand of our ene-
mies. (4) So the people sent to Shiloh; and they
brought from thence the ark of the covenant of Je-
hovah of hosts, who sitteth above the cherubim; and
the two sons of Eli, Hophni and Phinehas, were there
with the ark of the covenant of God.

(5) And when the ark of the covenant of Je-
hovah came into the camp, all Israel shouted with a
great shout, so that the earth rang again. (6) And
when the Philistines heard the noise of the shout,
they said, What meaneth the noise of this great shout
in the camp of the Hebrews? And they understood
that the ark of Jehovah was come into the camp. (7)
And the Philistines were afraid, for they said, God
is come into the camp. And they said, Woe unto us!
for there hath not been such a thing heretofore. (8)
Woe unto us! who shall deliver us out of the hand of
these mighty gods? these are the gods that the Egyp-
tians with all manner of plagues in the wilderness.
(9) Be strong, and quit yourselves like men, O ye
Philistines, that ye be not servants unto the Hebrews,
as they have been to you: quit yourselves like men,
and fight. (10) And the Philistines fought and Israel
was smitten, and they fled every man to his tent; and
there was a very great slaughter; for there fell of
Israel thirty thousand footmen. (11) And the ark of
God was taken; and the two sons of Eli, Hophni and
Phinehas, were slain.

(12) And there ran a man of Benjamin out of
the army, and came to Shiloh the same day, with his
clothes rent, and with earth upon his head. (13)
And when he came, lo, Eli was sitting upon his
seat by the wayside watching; for his heart trembled
for the ark of God. And when the man came into
the city, and told it, all the city cried out.

(18) And it came to pass, when he made mention
of the ark of God, that Eli fell from off his seat back-
ward by the side of the gate; and his neck brake,
and he died; for he was an old man, and heavy.
And he had judged Israel forty years.

Verse by Verse.

By ASA McDANIEL.

1. Philistines. The Philistines occupied the
plains along the Mediterranean Sea. They were a
warlike people. They were also a thrifty agricultural
people. The people are first mentioned in
Gen. 10:14 and their oppression was not
checked until the time of David.—Eben-ezer.
The Hebrew means "Stone of help."

2. Joined in battle. When the engagement
began.—Israel was smitten. Lost the bat-
tle, put to rout. Israel was defeated.

3. Wherefore hath Jehovah smitten us.
They felt that the defeat could not be be-
cause their God was less powerful than the
deities of the enemy.—The ark of the cov-
enant. The ark was the symbol of God's
presence. It contained the pot of manna,
Aaron's rod, and the tables of the law. Ex.
25:10ff.—That it may save us. The men
of Israel supposed that God would not per-
mit it to be taken from them, hence with
it victory would come to them. Read Josh.
3, 4; Num. 10:35; and 2 Sam. 11:11.—Shiloh.
The religious center of the nation for many
years.

4. Who sitteth above the cherubim. This
does not imply that there were real figures
upon the ark; but refers to the glory of
Jehovah. See 1 K. 8:6. Cherubim is the
name of certain symbolical figures fre-
quently mentioned in Scripture.

5. Shouted with a great shout. The con-
text would not lead us to suppose that the
exultation was due to Israel's reverence for
God and his laws; but rather to their strong
expectation that victory would at once re-
turn to them. cf. Josh. 6:5, 20.

6. What meaneth the noise of this great
shout. Israel had been humiliated by de-
feat, and why should they be so exultant?—
Hebrews. The name by which Israel was
known to foreigners. The name means "be-
yond."

8. These mighty gods. The Philistines

were polytheists and supposed that the Is-
raelites, also, served many gods.—Plagues.
Hebrew word means "smiting."

9. Quit yourselves like men. Become men
now if you never were men before.—Be not
servants. In case you are defeated by the
Israelites you will become their servants.
"Observe how vividly the successive emotions
of the Philistines are painted: astonish-
ment, when they heard the triumphant shout
of the vanquished army; dismay, when they
learned its cause; many resolutions, when
they had recovered from the first panic." Cam Bib.

10. Israel was smitten. They trusted in
the ark and not in the God of the ark, and
were defeated; as every one will be who
takes the symbol for the substance and the
letter for the spirit.—Fled every man into
his tent. The thought is that every one
who could, fled for safety to his own home.

The Symbol that Failed to Save

The Lesson in Today's Life.

BY JOHN R. EWERS.

Today we have the story of bad sons
coming from a good home. The easiest



Rev. John R. Ewers.

way to meet this situation is to lay
all of the blame upon Eli, particu-
larly since nothing is known of
Mrs. Eli. But our sword may cut
both ways! Judas went bad under
Christ! What have you to say to
that? Why, you blame Judas and
rightly. Then have a care in your
treatment of the ancient judge. Someone has said that
Eli could collect damages from many
commentators.

BAD SONS.

What pastor cannot recall many inci-
dents where boys and girls from excellent
families have gone wrong? As a rule it
may be said that good homes and good
environment produce good people, but
there are notable and even frequent ex-
ceptions. Some of the most saintly par-
ents have children who bring down their
gray hairs in sorrow to the grave. Why
not lay some of the blame, where it be-
longs, upon the children themselves? It
will not do to say that Eli was a dear
old fellow, who "meant well feebly," a
nice, soft, indulgent father who spared
the rod and spoiled his boys. Hophni and
Phinehas were keen, capable men. They
knew right from wrong. They sinned
with wide opened eyes. There are plenty
of sons like them. Every man should
make one prayer every morning, "O God,
help me not to become a degenerate."
We had brave and worthy parents. Be-
fore them we had strong and true grand-
parents. Be worthy. Keep up the stock.
Let no weakness of yours lower the
standard of your family. Such family
pride is wholesome. A lot of cigarette
smoking, cocktail drinking, dancing high-
flyers should muse over these last state-
ments. I exonerate good old Eli. I crush
the blame down upon the heads of those
degenerate sons.

THE ARK.

Strength lies in genuine, solid integrity.

The army was utterly routed.

11. Ark of God was taken. The punish-
ment threatened in the first chapter is being
fulfilled, and Israel's enemy is the agent of
God in the matter.

12. There ran a Benjamite from the ranks.
Rabbinical tradition makes him to have
been Saul, who had rescued the tables of
the law from the hands of Goliath. Int. Crit.
Co.—Clothes rent and earth on his head.
These are expressions indicating grief. See
2 Sam 1:2; 15:32.

13. His heart trembled for the ark of
God. Eli was sitting at the gate leading
to the sanctuary, at which he was accus-
tomed to sit, see 1:9. He was anxious for
the ark of the covenant. The messenger
apparently came first to the town and then
to Eli.

18. He made mention of the ark of God.
Eli seems to have borne the news of Israel's
defeat and the death of his sons, but when
he heard the fate of the ark, it overcame
him and death was the result. He made
his mistakes like all men, but his heart
was right toward God.

There is a great word "INTEGRITY."
"Let integrity and uprightness pre-
serve me." Well, they will. Integrity
means inner reality, adjustment, harmony,
solidity. Hophni and Phinehas wore the
robes and buttoned their collars in front
but... When the battle rages and Israel
is being worsted some bright and super-
ficial sinner happens to remember the
great symbol. There is a mad rush for
the ark. They carry it into the ranks and
a mighty shout goes up, for the symbol
symbolizes a great reality. How strange
that they did not repent. How odd that
it did not occur to them that the very
ark meant God. But no, they trusted
emptily in the symbol itself. There is no
power in a symbol unless your heart is
right. Baptism becomes an empty form,
if not indeed a blasphemy, when divorced
from a penitent and obedient heart. To
carry a Bible in your pocket, without
loving its contents, places the book on a
par with a rabbit's foot. To count your
beads or mumble your creed, when faith
is dead and the heart is cold, is a waste
of good time. There is no value in that
prayer you stumble through when sleep-
ily you kneel before your bed, unless you
think of what you are saying and unless
you pray believing in God and Christ.

VALUE OF SYMBOLS.

But when the heart is right, when one
is doing his utmost, there is a wonderful
value in symbols. I remember one even-
ing being in the cathedral of Cologne.
The sun was sinking and its last rays were
pouring in through those rich windows of
Munich glass. Workmen and working-
women were entering and kneeling at the
forms. A great impulse seized me to join
them and I went over to one of the forms
and kneeling, prayed with a marvelous
intensity. I seemed to be close to God, I
seemed to feel the bonds of humanity
that bound me to those other unknown
worshippers. The symbolism of the cathe-
dral was helpful. But I had to rise
to meet it. My heart had to glow, my
soul to respond. The bread and the wine,
the baptismal pool, have great value when
we approach them in the right spirit and
with intelligent minds subdued to
obedience. Gothic architecture, sacred
art, ritual—all may help us—but only
when spirit meets with SPIRIT. The su-
preme thing is the open heart and the
obedient spirit.

The Mid-Week Service

BY SILAS JONES.

TOPIC FOR FEBRUARY 17.

The Breadth of Jesus. Luke 9:49, 50;
10:25-37.

Breadth of sympathy and understanding is like love in that it does not vaunt itself. We have good reason to be suspicious of a man's culture when he tells us frankly that he is broad-minded. Social groups, churches and nations that specialize on breadth are apt to be exceedingly narrow. Greatness of this kind is like all greatness, unconscious of itself. We discover a man's breadth by the things in which he is interested and for which he works.

"All Sorts and Conditions of Men."

We exhibit the spirit of Jesus when we pray for all men. It is a narrowness foreign to Christianity to exclude from our benevolent interests the people of any race or class. The fostering of race prejudice is one of the anti-Christian practices of conventional disciples of Jesus. The Jew thought race loyalty demanded of him that he should hate the Samaritan. Not a few modern men who pride themselves on their science and social progress seem to think that they must destroy the prosperity of other nations in order to promote that of their own. We have absurd, provincial notions of race superiority. We imagine that because the Chinaman is different from us he is therefore inferior to us. Then there is class feeling. We ridicule the men who belong to a group to which we do not belong. Jesus bids us look for the common humanity in all men.

All the Needs of All.

Sectarianism is interested in all men but not in all their legitimate desires. It insists that men shall desire only certain things. One kind of sectarianism denies that men have a right to inquire freely into the ways of nature. It attempts to say beforehand what discoveries shall be made by historians and students of the natural and social sciences. Another kind of sectarianism would place undue restraint upon the play instincts of men. It would have men torture themselves. Its saints retire from the world to cultivate "spirituality." Of whatever sort it is, sectarianism is trying to convince men that it is better to live a partial life than a whole one. The spirit of true religion rejoices in the variety of good traits of character it can find. It does not expect all men to be of one type.

Counterfeit Breadth.

The blind leaders of Isaiah's day who called evil good and good evil, who put bitter for sweet and sweet for bitter, may have thought they were free from all unreasonable prejudices, that they were emancipated men. If they did not, men of their kind have since their day boasted of wide culture and liberality. Every crook whom you seek to expose warns you against prejudice and fanaticism. The medical quacks who rob their victims of money and health denounce as selfishness the indignation of courageous physicians who endeavor to protect the public against fraud. The world has in it a vast host of social and religious quacks who invite us to engage them to treat all social and spiritual diseases. They have sharp tongues which they are ready to use against any critic who points out the real nature of their business. It is not broad-mindedness that allows fools to tinker with the virtue and happiness of mankind without interference, it is lack of insight and of courage.

John 3:16; Rom. 5:8; Eph. 2:4-7; 2 Thess. 2:16-17; 1 John 4:11-13; Mark 2:15-17; Matt. 18:11-14; 11:3-6.

A New York City street beggar who was sent to jail for mendicancy was discovered to be the owner of a valuable apartment-house in which he lived in style.

MR. BRYAN AND PROHIBITION.

Editor The Christian Century:

I have been interested in your presentation of Mr. Bryan's views on Prohibition, and in Mr. Taylor's defense of him. Perhaps there should be included in this discussion the record of Mr. Bryan's work in the Ohio campaign last October. If Mr. Taylor can explain this record so that it will reflect credit upon the Commoner he will be performing a real service.

Mr. Bryan came into the Buckeye state and made a number of speeches, urging the citizens to elect as governor the only candidate who refused to declare himself in favor of state prohibition, and whose record showed his close affiliation with the liquor interests. Continually, Mr. Bryan was urged to declare himself on the burning issue, which was the proposed prohibition amendment to the state constitution, and he refused to say one word about it. Thus by his silence and by his advocacy of the booze candidate he threw his tremendous influence against us in our struggle for a dry state.

I should like very much to think that our Secretary of State is bigger than partisan politics and that his interest in righteousness is far above the touch of policy, but such incidents as the above keep persistently getting in my way.

Wm. D. Ryan.

Youngstown, Ohio, Jan. 26, 1915.

LIGHT FROM "MEANING OF BAPTISM."

Editor The Christian Century:

I want to express my appreciation, and thank you for the profit afforded by reading your book "The Meaning of Baptism." Nothing read in recent years has been so illuminating. Fairfield's "Letters on Baptism," read twenty years ago, is the only thing comparable, as I now recall impressions. There are other arguments to my mind, but for many years the strongest against baptism as primarily and always immersion has been that which you pointedly emphasize, the mental and moral revulsion towards the physical act being the essential thing in baptism.

That the initiation rather than the cleansing idea should receive the emphasis in the New Testament baptizo is new to me, and while it appealed to me strongly, could not be followed conscientiously quite as far as you did. In your chapters on "Baptism and Conversion," and "The Symbolism of Baptism" it seems to me you leave no adequate place for that justifying and justification of which Paul so freely speaks.

I am quite sure if ever the Christian world unites upon immersion as the one mode of baptism, it will be upon some such plan as you suggest, not by the acceptance of the idea that the New Testament baptizo primarily and always means immerse.

Some of your arguments in "The Case of Immersion," become to my mind arguments against. For example on page 201 you say "The implication in the practice of plural modes is that the mode chosen by the candidate is held to be superior in virtue to the other." My foot note on that page indicates the trend: "Then the universal practice of immersion would imply that it is in fact and without question the superior mode, which is the very point that the non-immersionist cannot, in conscience, allow. He could accept and practice it as equal, but not as superior."

M. D. McClelland.

Jenkins, Ky.

A LATER COMMUNICATION FROM A. W. TAYLOR.

Since writing you the earlier note the January issue of Bryan's Commoner has come to my desk. In it is a blazing condemnation of the liquor traffic's states rights protest. The Secretary of State says, "It only brings 'states rights' into ridicule to have the phrase made a mask for a disreputable business which is fighting to perpetuate the

privilege of debauching a nation." Again he says, "Woe unto the man who pleads 'states rights' against national prohibition and then allies himself with the liquor interest in his state." Such mis-inferences as that the Century made led Mr. Bryan to make his position clear in two ringing editorials in this issue. He made no opposition to the Hobson resolution, but said he would vote for it; he said only that he believed the time was not ripe for national prohibition until a larger number of states had voted dry but he also said that when a majority of the people want national prohibition no plea as to local government would have any effect.

A. W. T.

THE FEBRUARY CENTURY.

In education lies the hope of the world today—education in its broadest sense, education which will bring us all to larger realization and understanding of other races and peoples—this might be the keynote of the February Century, sounded by W. Morgan Shuster in his brilliant presentation of "Peace and Disarmament," some reflections of a neutral on war and education; by Edwin Davies Schoonmaker who makes some startling statements while he discusses the question "Has the Church Collapsed?" by Arthur Bullard who in his article on "National Defense" declares that military strength is not the only, or by any means the best form of protection; most strongly of all, perhaps, by Marion Craig Wentworth whose one-act play "War Brides" voices the passionate protest of the women of the world who are "strong and to keep the world going, to keep sacred the greatest things in life—love and home and work," yet they are kept "dumb, silent drudges."

"Promise to see to it that if we hear you the men for your nation, there shall be no more war. See to it that they shall not go forth to murder and be murdered. That is fair. We will do our part,—we always have. We bear and rear and agonize. Well, if we are fit for that, we are fit to have a voice in the fate of the men we bear. If we can bring forth the men for the nation, we can sit with you in your councils and shape the destiny of the nation, and say whether it is to war or peace we give the sons we bear."

Samuel P. Orth's analysis of "England: Imperial Opportunist," Adachi Kinnosuke's interpretation of "Kiao-Chau, and Its Meaning" from a Japanese point of view, and short stories by Caroline Duer, Marie Conway Oemler, Katherine Fullerton Gerould, P. G. Wodehouse, and William T. Nichols are other features to be noted in a number of live and stimulating interests.

A New Book.

DARE WE BE CHRISTIANS? By Walter Rauschenbush. A comment, in the terms of the new social gospel, on Paul's great message in the 13th chapter of First Corinthians. The implications of Christianity carry very far in the direction of a new order of life based on love. Are we really serious in affirming it, or is it merely a theory to be given æsthetic and sentimental statement? The world waits only for the gospel of love to find actual expression in life. Dare Christians commit themselves to the experiment, or shall they continue to make the great refusal? The heart of the book is a striking paraphrase of Paul's message on love in the language of social Christianity. (Pilgrim Press. 35 cents, net.)

Disciples Table Talk

Men and Millions Meeting.

The Men and Millions meeting at Decatur, Ill., in January proved to be a very fine success. It is reported that a hundred and fifty leaders of Illinois churches were in attendance. This is about half the attendance of a state convention and is very creditable for a meeting in which numbers have not been emphasized.

Noted Minister Goes Home.

James O. Shelburne, for six years pastor of Central church, Dallas, Tex., whose illness was recently reported, died at his home at Lancaster, Tex., on Jan. 11. He was known among his brethren as a man of great evangelistic power. During his ministry, he had held evangelistic meetings in nearly all of the middle west states. He was born in Lee county, Virginia, and was forty-four years of age at the time of his death. He is survived by a widow, five sons and one daughter. The funeral was conducted by Frederick H. Kershner, president of Texas Christian University, and Harry D. Smith, pastor of Central church of Dallas.

Hiram House Head Found Church.

F. G. Strickland, part of his life a minister of the "Christian denomination" but a graduate of Hiram college and founder of Hiram House in Cleveland, has founded a new church at Dayton, O., which will be known as "The Church of the Working People." The organization will take its ideals from the writings of Prof. Rauschenbusch and Rev. Bouck White. Though Mr. Strickland is a socialist, he declares that a belief in socialism will not be necessary to membership in the church which he has founded.

Minister Refuses Declaration on Beer Parties.

Charles C. Purdy, who is preaching for a Disciple church in Missouri, and who is also a member of the freshmen law class of the University of Missouri, recently found himself in an embarrassing situation. The class had a beer party at which he was not present and the president of the university exacted a promise the next day from the whole class "to cut beer parties." The minister refused to make the promise as it seemed to carry an implication that was objectionable. Fifteen members of the class had been arrested for a disturbance arising from a class meeting.

Raising Funds to Build.

Oak Cliff church of Dallas, Tex., has arranged for a revival with home leadership. One week of cottage prayer-meetings is to be followed by preaching which, it is hoped, will bring in many new members. Following this, an effort will be made to secure funds for a new building.

Concerned for the Unemployed.

Otto B. Irelan, pastor of the church at Santa Clara, Cal., took for his sermon subject "What Shall We Do With the Unemployed?" at a recent church service. The text was Gal. 6:2 and Gal. 6:5. He said in part: "I have been distressed often in passing through San Francisco in having men stop me on the street and ask me for a cup of coffee and a little something to eat. Are they impostors? Maybe so. But it is not only this winter, but any winter. If it is owing to unusual circumstances it would seem that unusual circumstances are quite usual at this time of year. Besides this is by no means the only indication of winter poverty in California. The 'Problem of the unemployed' is perennial. Street speakers sometimes announce it in connection with quite menacing sentiments. An acquaintance with many respectable and God-fearing homes will reveal the same. Statistics show that in our state temporary jobs are very much more numerous in the summer than the winter, and doubtless this is the real foundation of the trouble."

Pastor Opposes Boxing.

The mayor at Akron, O., has rendered de-

cisions about boxing contests which have proven very obnoxious to the church element in his city. Leading the forces of reform in Akron, L. N. D. Wells, pastor of High Street church, was appointed by the ministers of



Dr. W. C. Bower, who will speak to Chicago Ministers at the City Club next Monday, telling of his tour of investigation of the Foreign Mission fields.

the various denominations as chairman of a special committee to confer with attorneys as to the best way to stop the Welsh-Griffith fight which was scheduled for Feb. 1. The leading churches have sent the mayor resolutions which have been ignored and now is to come opposition to the sporting element of a more determined sort.

Every-Member Canvass Brings Revival.

The men of Linwood Boulevard church, Kansas City, were organized to conduct the Every-Member Canvass recently. After their work was most successfully done, they began looking about for other forms of church work and their organization was maintained. The result was the Laymen's Revival which is now going on in the church. A hundred of the men stand by the pastor, Burris A. Jenkins, in his work of preaching the gospel every night. The special meetings began on Jan. 17 and up to Jan. 29 there were already 120 accessions to the church. There is a volunteer chorus singing the old-time hymns such as "I Love to Tell the Story." With regard to the music the pastor said, "No schottishes, no polka, no cornet, or orchestra will be used, but only the good hymns that the people are accustomed to sing. There are no flaming advertisements as the church is anxious not to offend good taste in any way. Probably half of the additions are by confession of faith. A number of old yellow church letters have been turned in. People have been received from many denominations on account of the spirit of fellowship in the church. Some of the denominations represented in the additions are Presbyterian, Episcopalian, Methodist, Baptist, Lutheran, Seventh Day Adventist, and Christian Scientist. The disposition seems to be to cross denominational lines for convenience's sake, feeling that denominational differences are not vital to this day, and many of these people say they expect to remain loyal to their former tenets, and on future occasion in another community they may return to their former denominational fellowship. The meeting will probably go on for another week. On Jan. 31, the new Sunday-school building, Atkins' Memorial hall, a structure seating 1,500 people was dedicated. There are various classrooms with disappearing partitions. The building also provides for men's club rooms, a handsome organ, and all the modern appointments. All told, the building cost about \$60,000.

In New York City there are twenty-nine Protestant Episcopal churches with more than a thousand members each.

Facts and Figures from Disciples' Fields

EVANGELISTIC MEETINGS.

Portsmouth, O., Jos. Fannin, evangelist; continuing.
Savannah, Mo., E. C. Snodgrass, evangelist; 12 accessions; continuing.
Petersburg, Ill., S. E. Fisher, pastor and evangelist; continuing.
Kansas City, Mo., Hyde Park; Jas. Small, pastor and evangelist; 30 accessions; continuing.
Marshalltown, Ia., C. R. L. Vawter, evangelist; 102 accessions; continuing.
Des Moines, Ia., Grant Park; J. W. Walters, evangelist; 137 accessions; closed.
Russell, Ia., J. W. Walters, evangelist; continuing.
Missouri Valley, Ia., J. T. Houser, evangelist; 12 accessions; continuing.
El Centro, Cal., W. G. Conley, pastor; Bruce Brown, evangelist; continuing.
Columbia, S. C., John B. Dickson, evangelist; continuing.
Monmouth, Ill., E. E. Harris, evangelist; 43 accessions; continuing.
Pleasant Plains, Ill., F. M. Morgan, evangelist; closed.
Cayuga, Ind., Price Cross, evangelist; Charles B. Clark, evangelist; continuing.
Rock Falls, Ill., L. C. Moore, evangelist; 20 accessions; closed.
Clarksville, Ia., L. C. Moore, evangelist; continuing.
Dallas, Tex., Oak Cliff; A. E. Elwell, evangelist; closed.
Kensington, Kans., W. L. Cline, evangelist; continuing.
Maysville, Mo., W. H. Pinkerton, evangelist; closed.
Central City, Ia., L. Hoff, evangelist; 12 accessions; closed.
Uhrichsville, O., J. A. Canby, pastor and evangelist; 6 accessions; continuing.

CALLS.

F. M. Branie, from Colchester, Ill., to Sciota.
J. H. Wishenand, from Atkins, Ark., to Morrilton.
J. N. Darnell, from Gallatin, Mo., to Fayette.
J. E. Story, from Beecher City, Ill., to West Frankfort.
John W. Love, Burlington Junction, Mo., to St. Joseph, Wyatt Park.
W. D. Deweese, to Mt. Olivet, Paxton, Ill.
M. C. Neil, from Cincinnati, O., to Colfax, Ill.
C. B. Richards, to Fourth Street, Winston, N. C.
Myatt Montgomery, from Moreland, Ky., to Campbellsville.
C. M. Wales, from Woodson Chapel, St. Joseph, Mo., to Pickering.
Harold B. Duryea, to Brighton, Ia.
E. B. Woods, to Warsaw, Mo.
J. L. Shumate, to Lentner, Mo.
J. M. Darnell, to Fayette, Mo.
Edward D. Collier, to Montpelier, O.
W. H. Anderson, to Marshall, Mo.
A. J. Cook, to Mitchell, Ind.
V. W. Wallace, from Russellville, Ky., to Corsicana, Tex.
N. R. Davis, to Farmersville, Mo.
G. W. Adkins, from Weston, O., to Little River, Kans.
R. A. Thompson, from Plattsburg, Mo., to Salisbury.
J. C. Welsh, from Elgin, Tex., to Bryan.

RESIGNATIONS.

Menzo B. Ainsworth, Georgetown, Ky.
V. Hostetter, Savannah, O.
C. R. Piety, Stuart St., Springfield, Ill.
J. A. Denton, Stronghurst, Ill.
H. C. Littleton, Clarion, Ia.

Annual Meeting at Los Angeles, Cal.

The annual meeting of the First Christian Church, Los Angeles, Cal., was held on the evening of Jan. 8, and was attended by a large number of members. Those present sat down to a turkey dinner, served by the ladies of the church. Reports showed a total of \$14,409.53 raised by all departments during the year, of which sum nearly \$4,000 was for missions and benevolences. The minister, Russell F. Thrapp, reported one-hundred and twenty-nine members added at regular services. The treasurer reported a balance at the end of the year. This church stands eighth in the amount contributed to Foreign Missions by Disciple churches in America last year. Miss M. Lucile Decker is the efficient church secretary. The church is situated at the corner of Eleventh and Hope streets, in the very center of the city. It welcomes visitors to the city at the services during the exposition year. They will maintain an information booth as well.

Louis R. Patmont Accused of Crime.

Soon after leaving the offices of the religious publishing house in Cincinnati, where he was employed, Louis R. Patmont was arrested for arson and other offenses, say the public prints. It is reported that his wife accuses him of burning down the building in which they lived in New Jersey and collecting the insurance money. It is also reported that he collected five hundred dollars blackmail from a man who was supposed to be intimate with his wife, though this intimacy did not exist. The wife testifies that Mr. Patmont fixed up his mysterious disappearances to get publicity to sell a book and to create demand for his lectures, and she was ordered to make great public professions of grief, so it is said. The grand jury in New Jersey has returned an indictment and the mystery of the Patmont case, whatever it is, will soon see the light of day.

Energetic Work at Richmond, Ind.

The men of First church, Richmond, Ind., have just completed the every-member canvass in that church with greatly increased financial assets for the church. The men who did the work were greatly helped. The pastor, L. E. Murray, started an evangelistic campaign with home forces recently and dur-

ing the meetings will call to his assistance the pastor of Central church, and also the pastors of the Methodist and Presbyterian churches.

A Good Pastoral Report.

J. A. Canby, of Uhrichsville, O., reports that in 1914 he made 1,500 calls. He held 22 funerals and conducted 9 marriages. There were 112 additions to the church. The church purchased a property so that it now owns a full quarter of a block.

Pastor Inducts Own Children Into Church.

On Wednesday evening, Jan. 6, there was a service at First church, Bloomington, Ill., which brought joy to everybody. The pastor, Edgar DeWitt Jones, took the confession of his own children, three little girls and a boy and they were inducted into the church in the beautiful rite of baptism. The next Sunday morning when in the presence of the large congregation these were given their first communion there was a most impressive moment. The pastor preached on "Consider the Children" from the text Mt. 18:1, 2. Mr. Jones is widely known for his advocacy of "the child in the midst" church.

Church Continues to Help Belgians.

The church at Ann Harbor, Mich., is continuing its work in the aid of the Belgians. Two more huge boxes were shipped last week. As soon as the present supply of material is worked up, there will be another box. The church will buy and ship 200 blankets shortly. They must secure some baby food, for the babies of Belgium are reported to be faring the very worst of all.

Opens Pastorate with Evangelism.

Samuel E. Fisher of Dixon, Ill., recently took the pastorate at Petersburg, Ill., and began with evangelistic meetings by which 23 new members were taken into the church. The Sunday-school has increased in attendance fifty per cent. There are 400 members at Petersburg.

Preacher Sells Business Interests.

Geo. L. Snively, who has been carrying some business interests in connection with religious work, has sold them all out and will devote himself henceforth to preaching. He has been much in demand for dedicating churches but hopes to give himself henceforth to evangelism.

In and Around Chicago



Rev. Asa McDaniels, who will leave the Harvey, Ill., work, May 1.

Lloyd Miller of Akron, O., preached at Metropolitan church on Jan. 24. It is understood he was a candidate for the pulpit.

Charles M. Sharpe has been preaching a series of Sunday evening sermons at Monroe Street church on "The World Religions" which concluded with "Christianity, the World Religion." The audiences were very good during the entire series.

E. S. Ames was in Indianapolis the past week where he was under engagement to deliver his lecture on Maeterlinck to the Woman's Club of that city.

Letters have been received at the Hyde Park church from Guy Sarvis and Mr. Hamilton, who are at the University of Nanking. One of the most important facts in the letters was the announcement of the birth of a daughter in the Sarvis home. Mr. Hamilton is studying the language in the language school and is making good progress.

E. S. Ames is teaching two courses in the University of Chicago this quarter, one on Ethics and the other on the History of Modern Philosophy.

Grant K. Lewis, Secretary of the American Christian Missionary Society, spoke before the Ministerial Association on Feb. 1. A good attendance is expected at the City Club, 315 Plymouth court, on Feb. 8 to hear Stephen J. Corey and Prof. Bower.

Grant K. Lewis, Secretary of the American Christian Missionary Society, spoke in Chicago churches on Jan. 31. He was at Jackson Blvd. church in the morning, at Austin church at night.

Irving Park church has inaugurated a Christmas Savings Club at the church in co-operation with a local bank. A plan is arranged by which each person co-operating will have twelve dollars at Christmas time. A lady has contributed a hundred dollars to fit up a study in the church and a telephone will soon be installed, when the pastor, W. G. Winn, will establish regular office hours in the building.

Do you wish to teach the principles of

Social Service

to your adult class? If so, you will want to use

The Gospel of The Kingdom

as the basis for your work. This is a monthly magazine, edited by Dr. Josiah Strong. In this little publication is given the most vital, timely, thought provoking, reverent and satisfying treatment of the big problems of the social order that has ever been offered to Sunday-schools. Rev. S. G. Buckner, pastor at Somerset, Pa., who uses this literature in his great men's class of 150, says it is absolutely the best thing published for the men's Bible class. The subscription price—50c a year—makes it less expensive than the usual adult lesson literature. Pastors and church leaders who wish to put into their church work new zest and inspiration will recognize at once the value of starting their classes in the study of Social Reform. Send 5c in stamps for a single copy of the magazine.

DISCIPLES PUBLICATION SOCIETY
700-714 East Fortieth Street, Chicago.

There was a Chinese wedding at Jackson Blvd. church, on a recent evening. The groom, George Mark, is a member of the church where he was married. The bride, Miss Ellen Lee, is not a member. Austin Hunter was assisted by Rev. John Lee, pastor of the Chinese Evangelical church.

Miss Victoria Booth Clibborn, a granddaughter of General Booth of the Salvation Army, will lecture at Jackson Blvd. church on Feb. 3. The announcement has created much interest in the church.

Asa McDaniels, of Harvey, supplied the pulpit at Douglas Park church on Sunday, Jan. 31.

New York City Notes

The Disciples' Missionary Union of Greater New York and vicinity, is happy to report one of the best year's work in its history.

The three English-speaking missions and the Russian mission show the following work accomplished:

Days of service, 1,433.
Sermons, 342.
Baptisms, 79.
Accessions by letter and statement, 54.
Membership, 353.
Enrollment Bible-school, 977.
Average attendance, Bible-school, 696.
Money raised for self-support, \$2,700.05.
Money raised for building, \$19,254.66.

Money raised for missions, \$158.75.

Total moneys raised, \$23,053.96.

The coming year our plans include an enlargement of the work; especially is this true in regard to numbers and thoroughness of the work, and in one of the missions, a needed enlargement and improvement of the property.

At Edgewater, where it was decided best that the Disciples' Missionary Union no longer assist, the mission itself has taken over its property, and is most courageously attempting the carrying on of the work itself, for which the Disciples' Missionary Union is most grateful.

M. M. A.

Pictures of Missionary Triumphs.

F. L. Moffett, pastor of South St. church, of Springfield, Mo., gave an illustrated lecture in Republic, Mo., recently in behalf of the work of the Foreign Christian Missionary Society. He has been appointed for some special service in connection with this society this spring.

Lay a Cornerstone.

The congregation at Gill, Colo., is getting ready to have a home of its own. A church building is being moved from Bethel, and the foundation has been prepared to receive the structure. On a recent Sunday, services were held in the hall and after the sermon the congregation adjourned to the site of the new church location and the cornerstone was laid on the foundation. In the cornerstone were various mementoes of the community which will be preserved for the scrutiny of future generations.

Garfield Club Meets.

Jackson Ave. church, of Spokane, Wash., has a Garfield Club. This is a fraternal organization of young men. They met recently and elected officers for the coming year, formulating the program of work for their organization during the next twelve months.

"Sunshine Club" Parades.

J. J. Harris, who is holding evangelistic meetings at Monmouth, Ill., has organized a "Sunshine Club," composed of a hundred children between the ages of four and sixteen. These children paraded the streets one day during the meeting singing "Dub-dub-dub, we're members of the Sunshine Club." The children carried banners and flags. They were so enthusiastic in their demonstrations that the shoppers all stopped for a look.

Celebrate their Successes.

The annual meeting of Forest Grove, Ore., congregation was held around the dinner table one evening recently. There were 125 present. The Sunday-school averaged 187 in attendance last year which was an increase of 23. The pastor reported a net increase of membership in the church since April 1 of 31. There was received in the building fund \$1,608.56 and in the current expense fund \$2,233.46. The missionary fund showed receipts of \$395.27, besides \$140 of C. W. R. M. money. There were unpaid bills of \$120 with unpaid pledges of \$182.

Speaks to Typos.

M. E. Chatley, pastor of Memorial church in Rock Island, Ill., was the speaker at the meeting of the Typothetae Club of Moline, Rock Island and Davenport on Jan. 16. The occasion was the birthday of Benjamin Franklin which falls upon Jan. 17. A large company of the printers were present to pay honor to the patron saint of the printers.

Missionary Work Needed in Iowa.

The weekly bulletin of First church, Cedar Rapids, Ia., is authority for the statement that there are in Iowa 16 counties without any Disciple church, twelve others with only one church, and ten others in which there are but two churches. In these thirty-eight counties but little work is being done by any other Protestant people, the communities being fully in need of the gospel.

Figures Do Not Lie.

Very often a community does not realize the amount of good work the church is doing until confronted with the figures. The church at Columbia, Mo., where Madison A. Hart is located did constructive work last year. The total disbursements were \$7,631.30. Accessions to the church were 135, 50 being by confession of faith. The resident membership of the church is 900. The average attendance in the Sunday school was 391. The church is a living link in foreign missions, supporting Dr. Jennie Fleming. It is also a living link in Ministerial Relief.

A Summary of Reports.

The reports at First church, Paducah, Ky., where W. A. Fite is pastor, have been nicely summarized. They indicate that the congregation raised last year \$8,027.84. Of this, \$1,056.20 went to missions. There

were 49 additions during the year, of which 29 were by confession of faith. The net gain in membership was 21.

Hold a Parcel Post Sale.

The Ladies' Aid Society at Benton, Ill., has developed an ingenious idea, which they call a Parcel Post Sale. The members are writing to their friends outside of town for parcel post packages which are to be auc-



Rev. J. C. Todd, of Indiana University Bible Chair, who, undismayed by the burning of the Bible Chair Building, is campaigning for \$50,000 for a new structure.

tioned off at the home of one of the members at ten cents each. The packages are sold without opening.

Mrs. R. A. Long as Philanthropist.

Mrs. R. A. Long furnished material for the women of the Christian churches of Kansas City at their "council needle day" held at the Independence Boulevard church recently. The purpose of the gathering was to sew garments for Mercy Hospital, the orphanage in St. Louis and the Florence Crittenden home.

Preacher Would Go to Congress.

J. E. Lyon, a minister in Monroe county, Kentucky, has announced that he is a can-

didate for representative in the coming congressional elections. He will spend most of the time for the next few months in pushing the interests of his candidacy.

Church Statistics from Louisville, Ky.

Broadway church of Louisville, Ky., W. N. Briney, pastor, has published its statistics for 1914. There were 201 additions to the membership, 103 by confession of faith. The net gain in membership was 170. The Sunday-school attendance ran better than in any previous year. The church raised \$5,936.27 for local expenses and the missionary treasurer reported \$1,319.52 given to missionary enterprises. The grand total of all money raised in all organizations was \$11,361.12.

Join in Union Meeting.

Coshocton, O., is in the midst of a union revival led by John S. Hamilton of Cleveland. There is a tabernacle to house the enterprise which is often overcrowded. Three thousand people marched in line one evening led by the Salvation Army band.

Loyal Married Folks at University Place.

The Loyal Married Folks Bible-class at University Place church, Des Moines, recently held a banquet in the church dining room for the new Billy Sunday converts who have been added to the church. The basement was prettily decorated with bells, holly and poinsettias.

Church Given a Bulletin Board.

Mrs. Charles Coleman of Franklin, O., thought her church should be modern in its advertising methods so she and her class of girls bought and paid for a bulletin board for the church and it is now on the front of the church building telling of all the interesting plans of work of the congregation.

Debt Cleared and New Parsonage.

The church at Wauseon, O., reports that they cleared off all indebtedness last year and also built a parsonage. The financial receipts were four thousand dollars. The average Sunday-school attendance was 279 for the year.

Success at Muncie, Ind.

Jackson street church at Muncie, Ind., had a very good year in 1914 according to the report of the church. They raised \$7,000 of which \$2,000 went for missionary purposes. They now hold a junior church service in the basement at the same time as the senior service and the Loyal Worker's class has opened a new church work at Congerville.

Kansas City and Vicinity

The recent laymen's revival held at the Independence Blvd. Church of Kansas City, resulted in about one hundred additions to the church, and the development of the evangelistic spirit among the men which promises much good in the future. The men's brotherhood of this church has agreed to take charge, two evenings in every month, of evangelistic meetings which will be held in the basement of the city hall throughout the months of January, February and March. This is an experiment being tried by the federated churches of the city, and those promoting the enterprise are very enthusiastic and hopeful of results. The city hall is situated in the North end of Kansas City, and this meeting will catch the floaters and the down-and-outs who never attend any church services.

The annual dinner of the Joint Board of Disciples in Greater Kansas City will be held in the Independence Blvd. Christian Church on the evening of February 4. This dinner brings together about four hundred of the representative men and women of all the churches in this city. This year Dr. Joseph M. Gray, pastor of a large down town Methodist church will address the Disciples on the subject of The Church and Down Town. Dr. W. S. Abernathy, pastor of the First Baptist church of this city, will also speak on this occasion, his subject being, What a United Church Can Do in Kansas City. Rev. F. L. Bowen, the City Mission-

ary, and Mr. Fletcher Cowherd, President of the Missionary Board, are the Disciples who will speak.

The Linwood Blvd. Christian Church is now in a series of meetings; Dr. B. A. Jenkins is preaching every evening. There have been between thirty and forty additions during the first week of these meetings, and the interest in them is gradually deepening.

The women of Kansas City are taking a very active interest in the unemployed women in the city, and Mrs. R. S. Latshaw, as chairman of the committee appointed by the mayor, has arranged for a large room in the down town district which has been converted into a sewing room where it is planned to keep scores of these who have been unemployed busy during the weeks of winter weather. All the churches of the Disciples are giving assistance in the worthy enterprise which indicates that the social conscience of the church is rapidly developing.

The church at Independence, Missouri, has been in a meeting for three weeks with Mr. Hamilton and the Stewarts; up to the present time there have been about one hundred additions to the church, and the pastor reported large audiences in attendance at all the meetings. Rev. H. K. Pendleton is the minister at Independence.

L. J. M.

Church Trouble Adjusted.

There was serious trouble in the church at Cooper, Tex., over the selection of elders, so that two factions were locking each other out of the building and each had hired a lawyer. The law firms, impressed by the impropriety of such methods of settling church difficulties, suggested a wise arbiter, who would settle things out of court. J. W. Denton, pastor at Roxton, Tex., was chosen as the arbiter, and by his wise handling of the case, he has brought the people together and healed the schism.

Ministers Make Exchange.

Congregations in Martinsville, Ind., were surprised to see a strange minister in the pulpit in each church the evening of Jan. 17. E. Richard Edwards of the Disciple church spoke in the Presbyterian church.

Pastor Announces a Book Study.

W. S. Lockhart, of Houston, Tex., has announced that he will use four Sunday evenings to review the book "What Men Live By," by Richard C. Cabot. The four evenings will be spent with the four divisions of the book and will deal with Work, Play, Love and Worship.

Three Addresses on Bible Chair.

J. C. Todd, who conducts Bible Chair work at the University of Indiana, and whose classrooms and dwellings burned down recently, was at Anderson, Ind., on Jan. 17 and spoke to Central church both morning and evening. In the afternoon, he spoke to the Arrow Ave. church. The purpose of these visits is to secure funds for a new building and to inform the people of the importance of the Bible Chair work. It is the plan to raise \$50,000.

Pastor Back after Resignation.

The congregation at Davenport, Ia., did not accept the resignation of J. T. Houser. He went away for an evangelistic meeting and while he was away the church changed the personnel of its official board and voted to retain the pastor.

Cecil J. Sharpe Written Up.

The work done by Cecil J. Sharpe at Hammond, Ind., has been written up in the Chicago Daily News in a half column article. He began with this church twelve years ago by fixing a leaky roof. He was a schoolmaster. Then he became a minister. Since then the congregation has grown from thirteen to nine hundred and there is now a building seating 12,000. The church has organized other churches in several towns. A congress of church workers will be held here in the early spring. Hammond is twenty-five miles out from Chicago.

Burns to the Ground.

The church edifice at Turlock, Cal., burned to the ground on January 10. The fire was not discovered until the whole interior of the building was in a blaze. The structure was put up in 1911 at a cost of twelve thousand dollars. The insurance on the building was \$7,500. It was reported to be the finest church edifice in the town. On the Sunday previous to the fire, a defective flue had produced a small blaze but this was fixed under the direction of the insurance companies interested. The Presbyterian congregation of the city has offered the homeless group a place of worship with them while plans are being formulated for a new edifice.

Leaves Ministry for Automobile Business.

A minister of seventeen years' experience has left the pulpit for the automobile business. Menzo B. Ainsworth, who is widely known in central Kentucky, has resigned at the Georgetown church to become the manager of the Prather Demountable Automobile Wheel Company. The company is about to extend its operations and will incorporate with fifty thousand dollars' worth of capital.

White Elephant is Gone.

Burdened with debt, the South Berkeley, Cal., church has had a struggle to free itself. During Jan., T. A. Boyer held a revival meeting for the church, as part of his service, he conducted a campaign to free the congregation from its incumbrance. The result was a complete victory which has given them much encouragement for the future.

Forgets to Preach.

Charles M. Hay, an attorney, and a lay member of First church, St. Louis, has established a new record for absent-mindedness. He had accepted an invitation to fill the pulpit at First church on Sunday evening, Jan. 17, in the absence of the pastor, John L. Brandt. A good congregation assembled but no one appeared to conduct the service. The officers got through with the opening exercises and took the collection but grew more apprehensive every minute. At last they were compelled to confess they were without a preacher. Then a messenger was sent to telephone Mr. Hay, who was reading at home in a big leather chair. "Aren't you coming down to preach that sermon you promised?" was the bombshell that dropped into his home to disturb the luxuriant repose of the evening. He was too far away to reach the church in time, so R. A. Newton, of Ravanna, Mo., who happened to be in the congregation was impressed into the service.

Doubled Membership Brings Salary Raise.

In gratitude for the efficient services of the pastor, Ford A. Ellis, who in a single year doubled the membership of the church at Traverse City, Mich., the congregation of that city voted a substantial increase of

salary to their leader. There were 208 additions in this church last year. Mr. Ellis is a young man and is much interested in civic matters.

More Patmont Stories.

The press continues to print stories of the alleged persecutions of Louis R. Patmont. The latest report is of a lecture given at Griswold, Ia., where a record audience filled the Disciple church. He received a collection of twenty-two dollars and the following day started away. A mysterious stranger was reported following him, so after this stranger was safely settled in the smoker, Mr. Patmont left the train and started to Cincinnati by another route. The mysterious stranger has to the present writing not been identified.

Resigns to Fight Booze.

I. H. Burgess who has been pastor for three years at Berryville, Ark., has tendered his resignation to enter the field against the liquor interests. He will make his headquarters in Berryville and will work to make his entire county dry. The county is nominally under prohibition, but the laws are notoriously violated throughout the county.

News from the Foreign Society



W. R. Hunt, who is spending his furlough as Chaplain in one of the Y. M. C. A. camps in London.

A recent note from Dr. Miller and wife and Ray E. Rice and wife, on their way to India, after having touched at England, says: "You will be glad to know that we are away from England safely and are now approaching Gibraltar. We were relieved to land safely in Liverpool, but found we would have to take ship from London. We threaded our way through the mouth of the Thames in which we had anchored all night. We then made our way to Plymouth and worked in and out there yesterday morning. Our anxiety was not over until we got away from there in safety. We now feel that there is no real danger ahead." A cable since the above letter announces their safe arrival at Bombay.

A. G. Saunders, Laoag, P. I., has been called to Australia by the serious illness of his mother. She is suffering from cancer and may not live very long. He has made good progress in the study of the language and wishes to return as soon as he can do so and resume work.

W. R. Hunt, missionary of the Foreign Society in China, who is taking his furlough in England, his native land, has found rest in working as one of the chaplains at the Y. M. C. A. camps in London at the White City. He has secured a thousand of the men to join the Pocket Testament League, and takes services among the soldier boys. Scores have decided to become Christians and many of them are now on the firing line.

Dr. L. F. Jaggard of Monieka, Africa, writes that the missionaries are all well. The war has not affected them only as it has affected prices in Europe. Transport

has been hindered somewhat but is getting better.

Chas. P. Hedges and Edgar A. Johnston of the Congo country made a short trip to the Bolingo work and felt very much encouraged over it. They had to make the trip in small canoes. It was somewhat of a risk to go thus. They thought the needs of the work justified the risk. When the steel boat that has been requested, is supplied it will not be necessary for the missionaries to take such risks. Mr. Hedges writes that Longa is praying for a doctor. A man who can heal the sick as well as preach the gospel is greatly needed in that part of the field.

Charles P. Hedges, of Longa, Congo, Africa, reports 331 baptisms at all stations for the quarter. The work in general is very encouraging.

John Johnson, of Nantungchow, China, writes: "Although we have not had any additions recently, the work is in a harmonious and healthy condition. It is imperative that a new school building be provided at the earliest possible time. When the doctor comes the hospital will be no longer available for school purposes. Dr. and Mrs. Hagman are now in the language school at Nanking."

On Wednesday, the 30th of December, Miss Mayme Lovine Jackson and Wilford Hall Scott were married. The marriage ceremony took place in the Mission church at Mahoba. Their home address is Silver Oaks, Jubbulpore, C. P., India.

Justin E. Brown, of Luchowfu, China, reports the latest addition to the mission force. His name is Arthur Winfield Brown. He arrived on the field December 8th.

Sec. Stephen J. Corey is speaking in a number of important centers, setting forth impressions of our great work in the Far East. He is commanding large and interested audiences, of course.

Alexander Lee and his brother, Li Ho Fu, have held a good meeting at Chuchow, China. At the close of the meeting a number of non-Christians were enrolled in Bible classes.

A. G. Saunders writes that the work of the Laoag station in the Philippines has gone forward along the usual lines. The Bible schools have maintained more than their usual fine record, the average attendance for the province being 1,793. The Laoag classes have averaged 827. A new section of the town has been entered. The classes here are conducted by three young men. The attendance is about 200. There have been four baptisms in the month. In the Iloco Norte district there have been sixty-four baptisms since the last half-yearly convention.

F. M. Rains, Secretary.

Report of Central Church, Lebanon, Ind.

Central Church, of Lebanon, Ind., has just closed the greatest year in its history. The total amount raised was \$8,507.14, of this amount \$2,122.40 was given to missions and benevolences. The church is now out of debt. About \$2,500 was raised during the year on debts. Five new Sunday-school rooms were fitted up in the basement of the church. In these rooms was held the first vacation Bible-school last summer. The resident membership of the church is 711. The pastor made 951 calls, preached 97 sermons, made 6 other addresses, married 14 couples, and had 23 funerals. On January 7, the annual dinner and business meeting was held. More than 600 people were present. The outlook for next year is exceptionally good. A. L. Ward is the minister.

Pastor Gathers Statistics.

Frank Waller Allen found a big task awaiting him when he went to First church at Springfield last fall. The church was reputed to have a thousand members scattered all over the city. He set out on a calling campaign which has been followed faithfully till it is now nearly complete. In three months, 421 calls were made. Out of the 421 calls, 179 were found at home; 166 not at home; 44 were defective addresses; 20 had left the city permanently; two were upon people who had no connection, nor ever had had any connection, with the church; two were upon persons found to be dead; 25 were upon the ill. In each instance where the pastor failed to find the individual upon whom the call was made, a personal letter was written. In this personal letter the individual was told of the call, that it was made purely in the spirit of friendliness, that it was hoped the person in question would be able to attend the services, and that should they need the pastor's ministrations, all that would be necessary for them to do would be to let him know. Two hundred and seventeen such letters have been written. When the address was wrong, every effort was made to discover the correct address. Eighteen letters have been returned, the post office department unable to deliver them.

Church Orchestra Wins Honors.

The orchestra of the Sunday-school at Clarinda, Ia., has taken itself seriously and plays difficult classical music. After a most successful concert at home, it was invited to repeat the concert at College Springs.

Annual Report at Tipton, Ind.

West Street church of Tipton, Ind., has held its annual meeting and the annual report of the congregation has been presented. The pastor, Aubrey Harrell Moore, reported that he had made 600 calls, officiated at 30 weddings, and delivered 13 special addresses. The church received for its budget fund \$2,309.50. The church and auxiliary societies gave \$352 to missions. The total amount raised in all departments including building fund was \$7,505.76. The church has 900 resident members.

Preaches on Life Problems.

Wm. Dunn Ryan, of Central church in Youngstown, O., has announced a series of Sunday evening sermons on life problems to run through this month. Some of the topics in the series are: "School Days, or the Problem of Childhood," "Courtship and Marriage, or the Problem of Home Building," "Getting On in the World, or the Problem of Making a Living," "Gathering Shadows, or the Problem of Trouble," and "Abiding Values, or the Problem of the Future."

Church Has State Living Link.

First church of Lincoln, Neb., supports a living link minister with the state society. They have recently secured Lawrence Dry to be the pastor in this church which is located at Peru, Neb.

Go to Church Once a Month.

Broadway church of Los Angeles has set for its goal to get every member of the church out to service at least once during the month of January. Each member is

asked to make twenty-five calls for the church during this month. There have been 12 accessions the first three Sundays of the New Year.

Call for Church Extension Help.

The Church Extension Board reports that only one-third of the appeals for help can be answered. Recent investigations by a Joint Committee of the Home Missions Council of Twenty-two General Home Mission and Church Extension Boards of Protestant Churches (one of the Committee being I. N. McCash) show that in one Western State there are 133 towns of from 150 to 1,000 population without any Protestant work. If the same rate of destitute communities prevails through all the Mountain and Pacific States there are more than 4,000 towns without Protestant work. As these places are developed, there is need of Church Extension money to aid in erecting buildings.

Church Succeeds in Regular Work.

Main Street Church at New Castle, Ind., where W. H. Baker is pastor, is succeeding in its regular work. There have been 32 accessions since last report, and there were 737 present at a recent Sunday-school rally. The C. W. B. M. now has 91 members enrolled, and are striving for the hundred mark. There is prospect of a new building in the near future.



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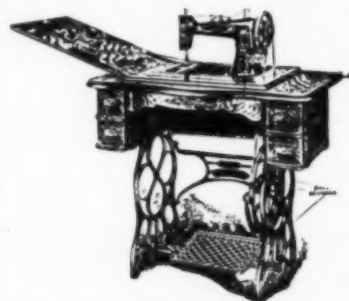
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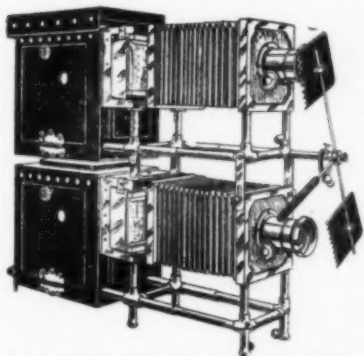
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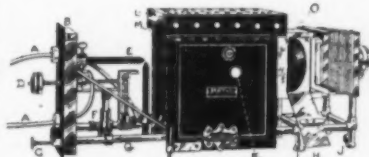
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